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HOW SUCCESS IS WON

SOME PRACTICAL HINTS TO THOSE
STRIVING FOR THE RICH REWARDS
IN STORE FOR THE LEADERS
IN THE STRENUOUS RACE
FOR SUCCESS.

BY
BERNARR MACFADDEN
Editor and Author

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Bernarr Macfadden

INTRODUCTION.

Life's greatest problems are encountered in our struggle for success. Though there are a few general principles that can be used as a guide, no man can tell another exactly how to succeed. Each one must work out his own salvation in this regard. The greatest successes are achieved by bringing out individual capacity or talents. Human electrotypes who simply work by rule, who can only transmit that which has been impressed upon them by others, can never attain more than ordinary success. It is by developing one's personality, by bringing out his individual characteristics, that superior abilities are certainly attainable.

Some say that I have been successful. Early in life I determined to accomplish certain results, and to a limited extent I have succeeded. Far greater successes, I believe, are still in store for me.

I am indebted to no school or college. I was educated in the school of experience. It is there that you learn lessons that are indelibly impressed upon your mind, and this practical knowledge is needed every day of your life.

There is entirely too much theory in the ordinary methods of preparing human beings to cope with life's realities. The value of the so-called higher education as a means of preparing one for life's great work is indeed to be questioned, unless it is taken with a full understanding of its deficiencies.

I started with nothing but strong determination. At first I did not have

even health, and because finally I was able to do the work outlined in my early ambitions, my life has been called a success. Many talk of this as though this were unusual. The greatest successes are always attained by those who must struggle from the lowliest beginnings. It is only by beginning in this manner that you are able to develop the abilities that are essential in the making of a great success.

If one desires to reach the top of a high mountain he does not attempt to jump to the summit in one leap. He climbs slowly, step by step. If his efforts are expended temperately and wisely, his strength increases as he ascends. The difficulties he meets develop the strength, courage and determination that are needed to cope with the greater difficulties that are to come. When you

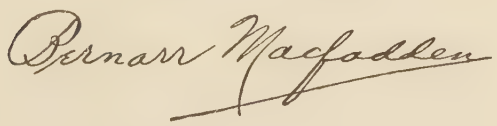
start at the bottom, with no "backer" and no capital, you are in the primary class of that great school of experience. There you have all the opportunities in the world to develop. That practical school called "Experience" sends forth no graduates. The school term never ends. It is continuous from childhood to death, and it is only those who are able to learn its great and valuable lessons who truly succeed.

The whole world is before you. Life is exactly what you make it. If gifted with health and strength, and an ordinary degree of intelligence, you are your own master. You can mould and develop yourself mentally and physically according to your own individual desires.

This book is sent forth with the hope that it will enthuse others who are strug-

gling at the bottom of the ladder of life, and that it may help them to understand that the greatest rewards are easily within reach of those who are willing to struggle on persistently with a definite and unswerving aim continuously in view.

Yours for success,



"The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame." — *Longfellow.*

"Whatever you are by nature, keep to it; never desert your line of talent. Be what nature intended you for and you will succeed." — *Sydney Smith.*

"With rare exceptions, the great prizes of life fall to those of stalwart, robust physique." — *Orison Swett Marden.*

"Every great and commanding movement in the annals of the world is the triumph of enthusiasm. Nothing great was ever achieved without it." — *Humphry Davy.*

"A great career, though balked of its end, is still a landmark of human energy." — *Smiles.*

C. W. POST

C. W. POST.

C. W. Post, head of one of the largest food factories in the world, the Postum Cereal Company, Battle Creek, Mich., has established a mammoth business, extending to all parts of the world, unaided by anything except the ability to grasp opportunities one after another and turn them to use, and by concentration of thought and the guidance of experience, he has amassed a large fortune. Mr. Post was born in Springfield, Ill., forty-nine years ago. He started in business at the age of seventeen, but by a combination of ill-health and business complications he became bankrupt, and for seven or eight years was an invalid. At that time he wandered almost continually, from California to Maine, in search of health.

In 1891 he went to Battle Creek, Mich., and for a number of months was a patient at a sanitarium there. The treatment of this institution failed to cure him, and he was given up to die. With a firm determination to live and to become a healthy man, Mr. Post began to study out his own salvation by natural methods and in a surprisingly short time cured himself completely. His long continued studies relating to foods, and which helped him to conquer his sickness, resulted finally in the articles that bear Mr. Post's name being put on the market. These goods are famous throughout the world. An idea of the magnitude of this business may be had by the fact that between fifty and seventy-five thousand dollars per month is spent for newspaper and magazine advertising.

Mr. Post is at the head of the Association of American Advertisers, having served several terms as its President.

Mr. Post built at Battle Creek one of the largest and handsomest hotels in the State of Michigan, and there are few, if any, better conducted in the United States.

Mr. Post, during all his life, has been an enthusiast of athletics. He plays most of the outdoor games, when he has time, and has been a winner of a number of prizes for rifle shooting. He is a firm believer, like most of the young business men of to-day, that a little physical exercise, if only half an hour a day for business men, with simple movements of the arms and body is absolutely necessary to good spirits and a clear head.

"I am certain I could have performed twice the labor, both better and with greater ease to myself, had I known as much of the laws of health and life at twenty-one as I do now." — *Horace Mann.*

CHAPTER I.

The Primary Essentials of Success — Physical Vigor and Strong Nerves the Broad Foundation — Self-Mastery Life's Greatest Victory — A Definite Object in Life Essential to Success — He Who Depends on Luck Is Doomed to Failure — The Average Man Fails Pitifully.

Success is always associated with strength — usually a combination of mental and physical strength. The success of the athlete comes from his physical vigor, but the success of the business man, depends upon his brains, comes from his nervous and mental energy.

However, you take the average man, who has made a great success in life, a great man financially, a great legislator,

or a professional man, and you will find that most of them have been possessed with more than the average physical vigor. You will find that they were "well set up," strong and physically able to stand the strain necessary in this strenuous life.

Did you ever think that life, in reality, is almost one continuous struggle for success? When a little child toddles off to school, the serious work of struggling for success begins.

Now what is Success? Of course with different individuals there will be varying definitions of success. Go out and ask the street gamin what success is, and he will tell you that it is the getting of large sums of money. You ask the average boy and the average man what success is, and you will be told that the successful man is the one who

has the money. And yet I question whether or not these rich men always make a success in life. I do not believe that success can be measured from a financial standpoint. A man may be ever so wealthy and yet not be a success. He may actually feel that his life has been a failure. The most of us imagine — that is, those who have not wealth — that when we have attained riches, we shall have succeeded. And yet success is something beyond that.

A man's life has been a success when he has lived according to the dictates of his conscience and of his intelligence. A successful man may not be wealthy, may not be famous; but if he has lived wisely, and has gotten all there is in life, if he has gotten all the power within his reach and has used it to advantage, if he

has realized all the possibilities of his nature and his environments, if he has lived normally and temperately, I would call that man's life a success.

FAME AND WEALTH ARE BOTH EMPTY BAUBLES. Fame is like a bubble blown into the air. It looks alluring and attractive. But suddenly all its beauty disappears.

Whenever I think of fame I always recall the experience of George Dewey. When he came home from the war he was a great hero. He was lauded everywhere, and some people were almost ready to worship him as a god. But only a few short weeks afterwards, he deeded to his wife the house that had been presented to him by the people. He was criticised in the most scathing manner for this act. That ended George Dewey's career as a hero.

And this shows you how little fame amounts to. You may be the most famous man in the world, and the most honored, and the next day the public may be smattering you with the mud of contempt. I presume that most of my readers would call Rockefeller's career successful, and yet I wonder if he is as happy as the average man. I wonder if he has secured any more from life than the average man. If you possessed all the money in the world you could not wear more than one suit of clothes at one time, you could not eat more than you could digest without suffering. Wealth simply gives you opportunities to satisfy abnormal desires. This perversion brings weakness, sickness and misery. It cannot add to happiness. I am inclined to believe that in the poor and middle classes, you will find more

actual happiness, than among the rich. They have their work to do, their duties to perform, and they earn everything they get, and, strange as it may seem, happiness must actually be earned. It can never be otherwise secured.

Near one of the great thoroughfares of New York, every night you will find a man, who has made it his business to take collections for the purpose of putting failures to bed — men without money, men who have no place they can go. He stands there night after night, no matter how cold the blast of winter may be, and puts these "failures" to bed.

Life's "Failures:" And if you inquire of any of these men as to the cause of their failure, in the majority of cases you will be told it was liquor. In many cases it brings men down to a condition,

where they are actually compelled to beg for a place to sleep. How many other influences enter into a man's life to pull him down, down, ever down in his struggle upward toward a better, more successful life, it would be difficult to tell; but the same curse of failure that is stamped on the brow of the alcohol slave is stamped irretrievably upon the emaciated physical weakling, the sexual slave, the nicotine slave, and the slave of excesses of every kind.

The average man fails pitifully. The average boy, when he comes from school or college, intends to be honest. He has good principles. As a rule his ambitions are all right. But when he comes in contact with the hard business world—he must have a strong will, he must have principles that do not bend, to go on to real, true success. Take the

business methods of today, and I care hardly what business it may be, you will find much falsifying, and when you become an employee you are often compelled to use deceit to hold your position. The policy of doing unto others as you would have them do unto you, is rarely followed at the present time.

Now real success in life, I believe, carries with it happiness. Not continuous happiness, of course, because if it were continuous, it would not be happiness. We cannot expect to be elated with happiness all the time. We cannot expect to be satisfied all the time, but success of the right kind, I believe, always gives what one might call, permanent happiness.

I believe that most failures, first of all, are caused by physical incapacity, caused by the lack of that energy which

HENRY D. PERKY.

HENRY D. PERKY.

Henry D. Perky, like C. W. Post, received the inspiration for the enormous health food business with which he is connected largely through studying dietetics in an effort to cure himself of ill-health. Mr. Perky was born on a farm at Mount Hope, Holmes County, Ohio, December 7, 1843, and is of Swiss and German descent. He received a common school education, taught school in the country, studied law, was admitted to the bar in 1871, and for ten years practiced his profession in Nebraska. Broken in health, he removed to Denver and took up the active out-door life of railroading, but in the course of time became a physical wreck. With health impaired and nerves shattered, he began to investigate the food problem, reasoning that the food one eats was nothing less than the assembling of materials for a well defined purpose; that wise selection of these materials was the first necessary step, and that in the body of man are blended all the properties necessary in the process of digestion and assimilation, and in about the same proportions that are found in a grain of wheat. Working upon these deductions, the result was the shredded wheat biscuit, and later, the cracker triscuit, which he claims to be the most valuable of modern food products. He organized the Cereal Machine Company, of Denver, Colo., in 1893, where the first shredded wheat biscuits were made, and later established factories in Boston and Worcester.

In 1890 Mr. Perky organized the Natural Food Co., of Niagara Falls, N. Y., which is probably the largest and best food manufactory in the world. This factory contains an auditorium, capable of seating more than one thousand persons. It has also a dining hall and baths for the employees, and the entire air in the building is changed every fifteen minutes. Thus Mr. Perky values the need of fresh air and kind treatment of his employees.

In order further to carry out his educational ideas, in 1898 Mr. Perky purchased the Ladies' Seminary, founded in Worcester, Mass., in 1848, and converted it into a school of domestic science called the Oread Institute. Here young women from all over the Union, after having completed their college or high school courses, are given a year's training in domestic science, or home-building in the true sense. The curriculum includes cookery, chemistry of food, marketing, house economies, practical housework, laundry, sewing, sanitation, physical training, elocution, physiology, physics, chemistry lectures, feeding of infants and children, pedagogy, psychology, gardening and horseback riding. Mr. Perky is a close student of philosophy, a practical man of everyday affairs, and has advocated ideas that will have a wholesome and marked influence upon the upbuilding of the nation.

is essential if you are to go on to success. Principles, firm and unswerving, come with the possession of perfect physical powers! The sick man, the delicate man is weak and vacillating in character. A strong, energetic body is, by nature, antagonistic to everything that is mean, puling and wavering. Unwavering principles in life come with physical force. Then comes the lack of a definite aim in life, the lack of a definite purpose. How many start out in life without knowing whither they are going? And no matter how much you may be impressed with the necessity for health, remember you must have a clearly defined purpose to attain true success in life. You must know where you are going, what you are going for, and what you are going to do. If a great steamship were started across the

ocean without a definite destination in view, what would you think of the captain? When you start out in life without a definite idea of just what you are going to do, how do you expect to do anything? You are as bad as the sea-captain who sails with no destination in view.

So many are waiting for luck to turn up. I DON'T BELIEVE IN LUCK. If you sit down and wait for opportunities, there is but little in life for you. Opportunities come only to those who diligently search for them. If you quietly wait for opportunities they will be gone, before you have discovered that they were within reach. Then there are so many waiting for their ships to come in — waiting for some good fortune to drop into their laps. If you want good fortune, if you want success, you must

work for it and must work for it continuously and persistently. Success was never achieved without work. Even if it should come without effort it would not be recognized or appreciated. And do not fail to fully understand that the development of the muscular and nervous vigor that can be obtained through physical culture, gives you a physical foundation. It gives you the strength needed to carry on your work. To succeed in this strenuous age, you must have nervous vigor, and plenty of it. You must have determination and will power, and all these depend upon a fine digestion, good food, and acute nerves.

But to acquire all these desirable characteristics, one must first of all be his own master. LIFE'S GREATEST VICTORY IS ACHIEVED WHEN ONE LEARNS TO MASTER HIMSELF. IT IS USUALLY THE

HARDEST VICTORY. The average human being is mastered by his stomach or by his passions. One way—in fact, the only way to really succeed thereby and secure all there is in life—is first of all to master yourself. YOUR CONSCIENCE AND INTELLECT MUST GUIDE. I admit that this is hard at times. It cannot be done in a day or a week, and sometimes it takes years. Sometimes you go on and on trying. You may deviate time and time again; but if you strive continuously, the time will come when you can really claim to be master of yourself. And then you are *free!* You own yourself. Until you master yourself you are a slave to every emotion or desire.

But, before mastering yourself, you must know yourself. You must be familiar with yourself and with every particular need. You must know your own

faults and failings. You must know how to bring out the best there is in you.

I must admit that the average individual knows but little of the essential requirements needed in mastering himself. For instance, the average individual would think it foolish to spend much time in building superior physical force. Muscle developing pastimes might be looked upon as foolish. Therefore, one must learn the requirements to get the best out of himself and to be finally able to master himself. For after all, your nerves and muscles are simply tools with which you work, and these tools are good or bad according to the care you give them.

A great number of people have written me that I deserve especial credit for what I have achieved in my particular

work. I do not consider that I deserve any credit. I do not deserve credit for living out my life according to my ideas. A man or woman deserves no credit for doing what he or she believes to be right, for following one's own ideas is always pleasurable. I am doing this work because I enjoy it. I call it work, but I don't consider it work. It is play — one continuous game from morning to night.

And as you strive for success do not forget the value of happiness, the value of good cheer and sunshine. Many poor beings make the world dreary and their lives miserable, by a wrong mental attitude. Frequently this gloom is caused by indigestion, by the lack of exercise, by the presence of dead cells in the body. There is considerable in the Christian Science idea that the imagi-

nation—mind—controls matter. If you find yourself clinging too closely to some unpleasant subject, or harrowing yourself with trouble, command yourself to smile. Just try it, and often you will find that you can find cause for smiling. You are made more happy merely because of your mental attitude. I have not said much about this subject in my magazines. There are so many magazines discussing the power of mind over body, the power of mental culture; but I believe in securing all possible happiness from life.

The right kind of happiness is always beneficial. It is a pleasure to yourself, and to all with whom you come in contact, though one should be careful not to mistake dissipation for happiness. Happiness is not represented in doped nerves or abnormal exhilaration that

follows the use of alcoholic poisons. Dissipation only satisfies the abnormal desire, and is always destructive to mental and physical powers.

You have all heard that "whatsoever a man soweth that shall he also reap." There was never a greater truth. If you deviate from the laws of nature, if you deviate from the laws of right, you are bound to suffer. There are no pardons in Nature's courts. If you break her laws, you will suffer the penalty in every case. There will be no deviation from this in any circumstances whatever.

We should all remember that the body grows from a little cell, to which your body is all the time adding new cells, and you are the one who can influence these cells, you can make them good or bad, of good quality or poor

quality. Right in this connection, is where physical culture is so valuable. Here is where you are able to build up your body by establishing proper habits. This phase of the subject is broad. I can not emphasize too strongly that success can not be achieved without a vigorous physical foundation. I owe what little success I have attained in life to strong determination, and firm principles, backed by great physical and nervous vigor, and I believe that every one who wishes to achieve success, who wishes to secure all the happiness there is in life, must make the tools with which he works as superior as possible. Make them sharp. Keep your brain clear, and your nerves strong, and you will not only be able to achieve all possible success, but you will enjoy all of life's attainable happiness.

"Be firm: one constant element of luck
Is genuine, solid, old Teutonic pluck.
Stick to your aim; the mongrel's hold will slip
But only crowbars loose the bull-dog's grip;
Small though he looks, the jaw that never yields
Drags down the bellowing monarch of the fields!"
— *Holmes.*

CHAPTER II.

Face Life as a Battle, for This Age Is Strenuous and More Courage Is Required than in the Fiercest Wars — Don't be a Skulker — Victory Is Only for the Brave, Strong and Resolute.

We hear much of the struggles, hardships and sufferings endured by the soldiers of war. When we have those near and dear to us among the warriors we often discuss their dangers with bated breath. But, after all, war is not so perilous. The ordinary life of the soldier is but little more hazardous than that of the average citizen actively engaged in some of the trades.

The government assures the soldier of clothing to wear and food to eat. He knows he will not starve. Except at

times when in the field he knows where his next meal will come from. He need not bother about the future or prepare for it. He can go through life without the worries that beset every soldier in the great battle of life. The soldier in life's battle does not fight in the same way as does the soldier of war, but often he has a more terrible fight for existence than the soldier of war is ever compelled to endure. The former is likely to have a wife and little children who must be fed and clothed and maintained in comfort. From one day to another he may not know where the necessary funds are to come from. Can you tell me that the soldier of war, who simply risks his life, confronts danger half so terrible, so heart-rending, so soul torturing as this?

No! The warrior may require great

courage, may require manliness, but there is more courage, more manliness, more strength of will, more determination demanded in life's great battle than is needed by the soldier of war.

To be sure, there are times when warriors are subject to most severe trials, when their courage is tested to the very utmost; but such times are not by any means frequent, and even upon those occasions the mortality percentage is usually marvelously low. Many may be killed and wounded in a furious battle, but such battles rarely occur.

Now turn to the battle of life, and you will find that many times it becomes most intense and deadly. You will find occasions when you are compelled to suffer mental and sometimes physical agony many times greater than has ever been endured by any soldier in any war.

The warrior dreads defeat; he loathes the very thought of retreat—but think, for a moment, what *utter rout* means to the soldier in life's battle!

The valiant soldier in life's great battle, who has fallen just when victory and safety seemed in sight, has paid a heavy price, just as others will go on paying it. He has given his life. But he is only one out of millions after all. His life was taken suddenly. It was quickly snuffed out. But the average soldier in this great battle is not freed from his duties early in life. He must continue his struggles to the end. Though after all this end is usually brought on prematurely by his intense and often misdirected efforts — the same foolishness that is typified in the field by the rashness of the warrior.

The battle of life wages furiously at

all times. It goes on with relentless, even cruel, energy, stopping neither for you nor for me. We must take part in it, even though we perish. We were born to this strife; we fill our place in the ranks and share the struggle; then we pass on into the vast unknown.

Learn to meet life as a battle; think of it as such; train yourself to face the fray calmly, and you are doing all that any soldier can do to insure victory. Don't be a skulker, for the skulker in uniform generally turns deserter in the end. And the penalty for him who deserts in the face of the enemy is death.

In the United States Army the soldiers have a term of contempt and insult — "coffee-cooler." When the bugles sound — usually just at dawn — the men in the field rouse from sleep, build little fires and make coffee. This they

swallow hastily with their food. There is another shrill bugle-call, sharp orders ring out, the men fall into line and march off — some carrying picks or shovels—looking for all the world like laborers on their way to daily toil. Shots ring out ahead, and the battle is on.

"Coffee-coolers" are those who are afraid to swing off into the early morning's fight with the rest of their fellows. The coffee is too hot for their gullets; they must wait to cool it; they will catch up later. Look around you in civil life and find parallels to this type. Don't be one yourself. Any man, poor, passably well off or rich, who dodges life's battle is that contemptible thing, a "coffee-cooler." And how can such a *thing* hope to win success in any kind of battle?

"No pain, no palm; no thorns, no throne; no gall, no glory; no cross, no crown."—*Wm. Penn.*

"A constant struggle, a ceaseless battle to bring success from inhospitable surroundings, is the price of all great achievements."—*Sam'l F. B. Morse.*

"Sometimes the truest lives of all are lived by those who fail."—*M. H. Veon.*

"When you get into a tight place, and everything goes against you, till it seems as if you could not hold out a moment longer, never give up then, for that's just the place and time that the tide 'll turn."—*Harriet Beecher Stowe.*

COL. A. A. POPE.

COL. A. A. POPE.

Albert Augustus Pope, manufacturer of bicycles and automobiles, was born in Boston, May 20, 1843. Received a public school education, and on account of family reverses left school and clerked in a shoe finding store at four dollars a week. He was Captain in the Home Guards of Boston in 1861 and 1862, and afterwards entered the 35th Massachusetts Infantry, served until the end of the War, became Lieutenant-Colonel and was brevetted for gallant conduct.

At the close of the War, he established himself in the wholesale shoe finding business, and in 1877 established the Pope Manufacturing Co. to manufacture and sell small patented articles. In the same year he began selling imported bicycles, and in 1878 introduced the bicycle manufacturing industry in the United States. He founded the "Wheelman," now absorbed in the magazine known as "Outing." He has always been a leader in the good roads movement.

Col. Pope's success is due to hard work, keen foresight, clear judgment and being interested in the welfare of his fellowmen. His one great ambition has been to secure comfort and various advantages for his workmen, and extensive additions to the factory have been erected specially for this purpose. The washroom, for example, is a model of convenience, having accommodations for at least one hundred men, each man having a locker for his own personal use. The reading room is supplied with the current magazines and good literature, and in the lunch room the workmen are supplied with excellent food at less than cost price. Many of the principal employees are stockholders in the corporation and all concerned are devoted to Col. Pope. His Company is like a coöperative one in which every man feels a personal interest.

Col. Pope's early success is due to persistence, perseverance and clever advertising methods, surrounding himself with capable assistants, and treating them according to the Golden Rule.

"The noblest men that live on earth
Are men whose hands are brown with toil,
Who, backed by no ancestral graves,
Hew down the woods and till the soil,
And win thereby a prouder name
Than follows king's or warrior's fame."

CHAPTER III.

The True Dignity of Labor — Temperate and Congenial Work Should Be Play — Inactivity and Death Are Companions — Laziness Easily Cultivated — Drones Are Always Ciphers -- The Highest Development of Human Life Is Acquired Through Temperate Activity.

Throughout the entire civilized world, at the present time, there is an inclination to shirk labor; to belittle the importance of work. In fact, in some foreign countries and in some parts of this country, the workers are viewed with a certain amount of contempt. The superior being who calls himself "gentleman" would not so belittle himself as to soil his hands with labor, "don't you know?"

Every human being, in order to carry out in full the purposes of his life, of his individuality, must work, must do something. There is nothing respectable or elevating in idleness. Activity is the law of life. It is so with the animal world, and it is also true with the human world. Every power of the human body was given to us for a purpose and if these powers are allowed to become rusty from non-use, it means weakness, not only physical but mental also.

There is dignity, there is power, there is HAPPINESS in labor, in the inclination and power to work, to accomplish things, to do something. Your body must be awake and alive. When you cease to work, when you cease to do something, then you are ready for the grave. Inactivity and death are com-

panions. Each is always a part of the other.

"I keep myself at work," said Dr. Johnson, "until the glow comes."

The toiler who has little more than his daily needs call for is prone to envy the rich, especially when the latter are idle. It would be such a magnificent thing to have nothing to do — and a splendid income into the bargain. So thinks the poor toiler when his brow is wet with the perspiration of honest labor. Yet he has nothing for which to envy the idle rich — and he has the rich man's word for it!

It is conceivable that the rich man may be happy, though — *provided he is an honest worker in any of the walks of real industry.* The world needs rich men, just as it needs poor men. But the rich man who scorns to enter a chosen

and loved field of industry — the rich man who feels that his wealth places him deservedly above all toil — the rich man who lives to squander wealth without producing any — *should be consigned to the degradation that he invites!* He should be treated with utter, merciless contempt by all his nobler fellow-beings — rich and poor alike. He MUST be made to realize that there is no place in the world for the self-elected idler.

The lives of many workers are, of course, wearing on the soul and the body. They become mere drudges. They work on, day after day, year after year with no thought of the future, bearing as best they can the suffering that each day brings. But this is not the labor of which I speak. The labor that I exalt, the work which I so strongly recommend is that which is of inter-

est, is that which can assume the form of play. You should enjoy your work, you should glory in it, for after all it is a large part of your life. *Work temperately performed is the greatest blessing to the human race!* Much of the crime and weakness and misery in human life is brought about by the need of something to do. Stop looking for a "soft snap." Such employments do not usually last very long, and when they do they are usually more of a detriment than a benefit.

Laziness is easily cultivated. It is contagious. If you expect to accomplish anything in life, if you expect to know anything as to the meaning of happiness, you must search for congenial work. And having found it, put all your energies into it.

"Alcohol and tobacco dry up the soul and eat away substance of man."

CHAPTER IV.

Alcoholic Beverages One of the Greatest Foes to Success — The "Good Fellow" Always a Failure — He Is an "Easy Mark" — Too Much "Kindness of Heart" Dulls the Instinct of Self-Protection — Russell Sage's Advice on Success — He Believes in Total Abstinence and Intense Concentration — A Remarkable Example of the Results of Unswerving Purposes.

Much ridicule has been cast at Russell Sage, that remarkable man who started with nothing, and who is now one of Wall Street's leading multimillionaires. Every man must live his life in accordance with the dictates of his own conscience and intelligence. Russell Sage believes in saving, and he

has the reputation of being extremely "close." He is called stingy and mean and avaricious, but he has simply guided his life by the principles that he long ago laid down for himself.

Whether or not we admire a man of this type, the greatest scoffer of us all must admit that, ever since he first began to attract public notice, Mr. Sage has remained true to the type with which he is classified. There has never been vacillation in his course. To-day he is the same strong factor in national finance and industry that he has ever been since a time that goes back of the average reader's recollection. He knew himself at or soon after the beginning of thinking years. Self-knowledge developed — *was forced* — into self-mastery. Ability there was of the kind which, if it does not startlingly create,

at least is capable of fostering, promoting, pushing on to successful consummation of purpose.

No one who has paid any heed to Mr. Sage's career doubts his never-failing power of concentration. A man of regular and clean habits, Mr. Sage's mind has been one of the nation's keenest up to arrival at an age not vouchsafed to most of us. He has never been noted as an athlete; yet, while Russell Sage has not built up swelling muscles, he at least learned, early in life, not to defile the body with excesses. He slept regularly, but worked hard many hours in the twenty-four. He has ever been all but a stranger to vacations, but he has been a stranger, too, to dissipations. All of his natural energies have been devoted to the leading of a cleanly, healthful life and to the achievement of success.

Even if you do not admire this type, consider the man and judge whether or not he has been a success. Study the man! He has accomplished most of what he has attempted during his long life.

Yet Russell Sage was not, is not, and never will be "a good fellow." In extreme youth he was compelled to be stingy. Every cent meant so much capital to him. He desired to accomplish certain results. Money was necessary to begin his work, and he saved every penny. This habit, adopted so early in life, has clung to him to old age, and we should not condemn him too severely. They were the principles developed by the "hard knocks" that he experienced in his earlier endeavors.

In some recent remarks about success Mr. Sage gave excellent advice to

young men who are addicted to stimulants. He said: "'Stay away from friends who want to make you a 'good fellow.' A 'good fellow' will never amount to anything in life; and never, no matter how great the temptation may be, no matter how worn-out you may feel, start the habit of taking stimulants. Strong drink may make you feel more powerful for a time, but it will wreck your system as sure as powder will wreck a boiler if thrown into the fire underneath it. I have never used any intoxicating liquors or wines of any kind in my long life, and it is my honest belief that if it were not for that I should not have retained my health until now."

What a valuable lesson these words contain for a man who desires to live long, and to have full possession of his

powers up to the last days of an extreme old age.

"When the devil cannot be present in person," declares the old proverb, "he sends wine."

DON'T BE A GOOD FELLOW. GOOD FELLOWS NEVER AMOUNT TO ANYTHING, says Russel Sage, and a truth was never more emphatically expressed. Turn to good fellows, those who are popular, "hail fellows, well met" as the saying is, and in nearly every instance you will find them failures, or else they are certain to become failures long before they have run the natural course of life.

Being a good fellow means that you must indulge in all the degenerating habits, drinking, smoking, etc., that curse modern civilization. Every man of middle age can call to mind many

good fellows who have gone on to failure or to death.

Many a good fellow, too, is kind of heart, possesses fine characteristics, but the desire to be popular leads him on to ruin. Half of the energy that many an otherwise sensible man expends in becoming a good fellow would, if devoted to the winning of success, give our biographers more to do. Find "a good fellow," if you can, among those who are attracting the respectful, admiring notice of the nation to-day.

"Come in and take a drink" one hears everywhere, and regardless of his desires the easily led man feels that he must drink. In some cases the beverage may taste obnoxious, but he is a good fellow, and must sacrifice himself; for in refusing to drink his reputation as a good fellow is jeopardized.

Whatever may be your other faults by all means avoid being a good fellow. Such men are often also called "good things" and "easy marks," and they suffer in every way for their particular characteristics.

GUIDE YOUR LIFE ACCORDING TO PRINCIPLES. Don't allow so-called "friends" to swerve you according to their desires.

STAND ON YOUR OWN FOUNDATION. MAKE YOUR OWN INDIVIDUALITY. FOLLOW YOUR OWN THEORIES; and let Tom, Dick and Harry follow theirs.

If you must drink and smoke, go ahead and continue to weaken your mental and physical powers, but by all means cast aside the idiotic conclusion that is doubly damaging to your mind and body, namely: that you must take a

drink on each and every occasion when some so-called "friend" may choose to "treat."

JOSEPH PULITZER.

JOSEPH PULITZER.

Joseph Pulitzer is truly one of the most successful men in America. He began life with no capital, and the only deplorable part of his career is that he has gained success at the expense of his eyesight.

Mr. Pulitzer came to this country when but a boy, unable to speak the English language, but filled with determination, pluck, courage and perseverance. He was not yet of age when he joined a cavalry regiment and served on the Union side until the close of the Civil War. When the war was over he secured a position as reporter on a German newspaper, which meant the hardest kind of work, and with but little pay in return. He stuck to his work, however, and managed to save sufficient money before he was of the age of thirty, to enable him to buy a bankrupt English paper in St. Louis. In five years' time he transformed this English newspaper from the deadest to the most alive newspaper in the United States.

Mr. Pulitzer championed the cause of the masses. He was opposed to class privileges, to corruption in public offices and to injustice anywhere and everywhere. He prospered and made money.

In 1883 he purchased from Jay Gould the "New York World," which, at that time, had but little circulation, and was being published not for the masses but for a very small class. His skill in presenting matters stood him in such good stead that in a very short time the "New York World" was known to be the most influential newspaper in America. The same tactics employed on his St. Louis newspaper were employed on a larger scale in New York. Mr. Pulitzer advocated public utilities, such as parks, libraries, more schools, better tenements and cleaner streets. Mr. Pulitzer made millions out of his newspaper, and every one admits that he has made them honestly. But few men would not have succumbed to the hardships Mr. Pulitzer endured in the early part of his career.

Like many other successful men, Mr. Pulitzer is a living monument of the Divine faculties — work and concentration. He knows fully the possibilities that lie in the word "work", and he has worked. His kindness of heart is best demonstrated when the gift of a million dollars is taken into consideration, which he gave to Columbia University for the purpose of establishing a school of journalism.

Mr. Pulitzer has endowed a number of free scholarships in the colleges that are patronized by the children of the masses.

The subject of this sketch was born in Hungary, April 10, 1847.

"The crowning fortune of a man is to be born to some pursuit which finds him in employment and happiness, whether it be to make baskets, or broadswords, or canals, or statues, or songs." — *Emerson.*

CHAPTER V.

Love of Your Work Essential to Success — Persistence, Determination, Attention to Detail, All Depend on This — Remarkable Success of the Farmer's Son, James B. Duke — Life Like the Games We Play in Youth — If Engaged in an Uninteresting Occupation, Quickly Change.

In the strongest terms I have tried to emphasize the importance of interest in your work. I maintain that without it success was never achieved by anyone. Not long ago there appeared in The New York "World" a brief history of the life work of James B. Duke, the man who controls the enormous tobacco trust.

Though I condemn tobacco, and believe that it will cease to be an article

of commerce when we have all become truly civilized, the life history of this remarkable man proves most distinctly the truth of the theories I have advanced.

"The one straight road to success is to learn to love your business," was Mr. Duke's first remark to his interviewer. "A man can do best that which he loves best. If he has started in a business which he cannot learn to love, then he should go into some other business. He will never succeed in this age of competition unless he can find real pleasure in his work. The mere making of money is not a sufficient incentive. He must find his highest enjoyment in the task itself. No man who works along that line can fail. That is my judgment based on my own experience and observation."

All the scholastic professors, all the world's greatest sociologists or other scientists, regardless of how deeply they may have delved into the mysteries of life's problems, could not combine to give more accurate information as to this requirement of success.

Determination, persistence, attention to detail, in fact nearly every necessary characteristic in accomplishing results in any sphere of life, depend upon love for your work.

James B. Duke was the son of a poor farmer. He has built his own career. He is a self-made man and his remarkable physical energy has been the foundation of all his achievements. But he himself tells us that great abilities and well-nigh boundless energy will avail us little if we fail in love of our task. Nor is it more than remotely possible for a

man to fail when he is truly wedded to his life's work.

Let every ambitious reader of these lines consider carefully the advice of this remarkably successful man.

LEARN TO LOVE YOUR WORK AND DON'T BE A LAGGARD IN LOVE!

Let that sentence ring in your ears day after day, year after year, as you struggle toward life's great goal, SUCCESS, and remember that Mr. Duke's advice is to immediately make a change if you are unable to love your work. Do not become a machine, a mere mechanical device that works in an objectless, aimless fashion, accomplishing only essential duties and losing all thought for the future. Put your personality, your brains, your complete energies into your endeavors.

You must be able to so concentrate your efforts as actually to become absorbed. First of all, therefore, it is the duty of every worker to select a field of endeavor wherein his work can be made interesting. There can be no concentration, there can be no material advance, until your interest is aroused.

"The man who can lose himself in his work is the one who will succeed best," declares Elbert Hubbard.

Life is to a certain extent like the games we play in our youth. The boy who is the most interested in a game can concentrate his every effort in his endeavor to win, and such a boy usually becomes the best and most successful player. The occupation you select is after all a great game that lasts all through life, and your success absolutely depends on how intensely interested

you can become. For example, closely study a good baseball player. He is at all times on the alert to assist his team to victory. He becomes intensely interested in the game. It is the same with life. If your work is done in a lackadaisical manner, if you are like a cart-horse and you move slowly and lazily, you will always be an incompetent, good-for-nothing laggard.

No matter what may be the nature of your occupation, arouse some interest in it. Try to do it better than your fellows. Try to devise some means whereby the work may be performed more quickly, easily or effectively. Use your brains, no matter how your time may be occupied! Brains are useful in any sphere of life, even in digging ditches. The steam drill, the steam plow, the device for digging trenches, were all de-

vised by laboring men who used their brains, by men interested in their work.

If you are engaged in an occupation in which you cannot become interested, make a change quickly. Do not consider the matter for a day. Stop at the earliest possible moment, and search for something that will interest you. You may lose for the time being. You may have to suffer because of such a hasty action, but in the end you will be magnificently rewarded. Search for interesting work, for interesting work really means play, means ability on your part to concentrate your every effort in your chosen field. Success never was attained under any other circumstances.

"Laugh, and the world laughs with you;
Weep, and you weep alone."
— *Ella Wheeler Wilcox.*

CHAPTER VI.

Life What We Make It — Happy Spirit Adds to Chances of Success — A Hearty Laugh Increases Functional Power — Don't Be a Dignified Fool — Dignity Induces Stiff Joints, Rheumatic Twinges and Premature Senility.

It has often been said that "life is just what we make it." Though this may be an exaggeration, usually we are the makers of our own joys and sorrows.

Laugh and the world laughs with you,
Weep and you weep alone

is a quotation that has been repeated again and again. It contains a world of truth. It teaches also a valuable lesson to the individual. Your troubles

assume the importance that you give them; no more, no less. If you are inclined to laugh them off, if you make light of them, they will affect you lightly. We are frequently advised to "laugh and grow fat." Nearly all fleshy persons are easily inclined to laughter. This temperament has no doubt assisted them in adding this surplus tissue. It has increased their functional vigor. It has enabled them to get more joy out of life.

Stop making mountains out of molehills. If you have any troubles, laugh them off. Make light of them. Don't allow yourself to be "blue" and glum because of their influence. The problems they present will be more difficult to solve under such circumstances. Cultivate the laughing habit. Get all the joy from life you can.

The Japanese have taught us many valuable lessons. The young man of that race who has just lost by death a parent, or his wife, or his first-born, brings you the news with a smile on his face. It is not because he is indifferent; grief may be eating his heart out, but he smiles.

In the first place your Japanese friend is actuated by an instinct of politeness that has come down to him through more than a score of centuries. He smiles because he does not want you to grieve over the thought that he, your friend, is grieving. And, in the next place he smiles because he will not admit, even to himself, that he cannot endure grief.

Let your Japanese athlete be thrown so heavily that it will seem a miracle if he has escaped broken bones — and he

will leap to his feet laughing. One of the legs on which he stands may be giving him furious pain — but still he laughs, and pretends that he is not injured. If you are prying enough to follow him into what he thinks is privacy, you will not find the smile changing to a contortion of pain. He wants to be as brave before himself alone as he is before others.

The celebrated Hufeland, physician to the King of Prussia, was the first to suggest the Court Jester. He discovered the hygiene of laughter. It stimulates the nervous system to the remotest extremities of the body, aids digestion and promotes good health.

It will invigorate every part of your functional system, and do much to clear the cob-webs from your brain. Some very dignified individuals imagine that

it shows a lack of refinement to laugh heartily. They will attend places of amusement and gaze upon the funny man with serious and immovable countenances. Their studied stare seems to say: "I dare you to make me laugh." Such persons are the victims of their own mistaken theories of life. The hard, immovable characteristics so difficult to develop will in time "dry up" every humane instinct.

Don't be a dignified fool. Throw dignity to the winds, and cultivate the laughing habit. And, above all, laugh when none but yourself knows how much quiet heroism there is in the outburst. But, just the same, don't ever, under any circumstances, pet yourself with the notion that you are a hero. If the world doesn't discover your heroism, let the world remain in ignorance.

HERMANN H KOHLSAAT

HERMANN H. KOHLSAAT.

Hermann H. Kohlsaat, originator of the bakery lunch room business on a large and successful scale and owner of several newspapers in Chicago, was born with practically nothing, but came of a good family. At the age of twelve, his father having died, he was compelled to seek means of supporting his widowed mother, and his first effort in this direction was the selling of newspapers on the streets of Chicago.

Perseverance has been the keynote to the success of Mr. Kohlsaat. One of his plans of making his business popular was to give each customer a morning newspaper, including it in a ten-cent purchase.

His identification with the bakery and lunch business, from which he has accrued all of his wealth, dates from 1875, when he began travelling for a wholesale bakery house in which he afterwards acquired an interest. In 1880 he established the first bakery lunch-room. It was such a success that he was given full charge of that branch of the business, and immediately started other lunch-rooms. Three years later he bought these from the firm and organized his own company.

His first newspaper venture was with the "Inter-Ocean," and later on he bought the "Times-Herald" and the "Evening Post." At that time he was identified with sixteen other business enterprises, which certainly are enough to keep one reasonably busy.

Though a millionaire, he is very modest of manner, and dresses very quietly. He has never deviated a hair's breadth from the course that he believes to be right.

Mr. Kohlsaat is of medium height, slender, smooth shaven, and is well known for the possession of a kindly heart. His success is due to a combination of unswerving integrity, quick business, perseverance and tireless energy.

"Character must stand behind and back up everything — the sermon, the poem, the picture, the play. None of them is worth a straw without it." —*J. G. Holland.*

CHAPTER VII.

Unswerving Integrity Essential to Success — Honesty Pays as a Business Investment — "Do Others Before They Do You" a Bad Maxim — Occasional Rewards May Come from Dishonesty, but They Always Make Ultimate Failure More Certain and More Pitiful.

Many may question the truth of the claim that true success must have a basis of unswerving integrity. These cynics or doubters will point to so-called successful men who possess little or no integrity, to men whose greedy natures are insatiable, and who care but little by what means they satisfy their grasping desires. But this is not true success. It does not bring satisfaction. It

does not mean happiness. Those who are capable of stooping to such methods are narrow in mind and stunted in conscience, and full and complete happiness can never stir their souls.

Honesty pays as an actual business investment. Not only does it pay because of the personal satisfaction that it brings, because of the increased happiness that comes with a free conscience, but it pays financially. No matter what your desires may be, in order to be successful you must adhere for a long period to a particular kind of work; you must continue your efforts in one special sphere. If you are dishonest this is difficult. With some careless employer detection may be deferred for a long time, but it must come, and when it does appear you are compelled to move and start again at the bottom.

There may be occasions when a dishonest act will enable you to reap a rich reward. I care not how much you may gain financially by this divergence from the path of rectitude, you have sold yourself cheaply. No price can adequately compensate you for your loss. The reputation for unswerving integrity, to have it known that you are beyond price, that you cannot be bought, that you will not be turned aside a hair's breadth for a dishonest financial reward, is a capital so high in value that it cannot be measured.

Start out in your life work with strong convictions, firm principles. Let no experience deter you from your belief in the ultimate value of following to the closest detail the path along which they lead. If you possess the capacity for happiness, if you possess the prin-

ciples of true manhood or womanhood, and commit a crime against the dictates of your conscience, but little mental satisfaction remains for you thereafter. If you have been able to crush out all that is best in your nature, if that particular element of your character called conscience, has been eliminated, may Heaven pity you, for you are the dross of the world.

The hog that wallows in the mire possesses superior characteristics to the human being who goes through life without high principles for a guide. It makes not a particle of difference whether you are a farmer's boy, clerk, business manager or professional man — you should start in life with unswerving determination to be just and honest to all. It actually pays in the end to follow out the Golden Rule of doing un-

to others as you would have them do unto you, for then the true principles that lead to real success, to the satisfying happiness that no amount of money can ever buy, are surely within your reach.

So frequently you hear the maxim originated in the hard, grinding, narrow sphere of the dregs of the business world, "do others before they do you." It is to be regretted that such a policy is followed by many business men. It is not justice! It is not truth! Though one may have occasion frequently to believe in the truth of this conclusion, if he is broad-minded he will be firmly convinced in time that such a maxim will lead ultimately to misery and ruin. If the temptation to follow this maxim becomes too strong to resist you have failed to guide your life with strong principles and firm convictions.

Like a man who is momentarily conquered by dishonest desires, you may at the time gain financially by following this unjust method, but in the end you will lose more than you will ever recover. You lose at one blow the high characteristics that should guide your life. You will sink down to the level of all that is low in human character. The higher elements of your nature, without which you never can continue on to true happiness, or acquire that which is productive of all that is best in human life, will now begin slowly to crumble away. Your future prospects are marred beyond recall, and your ambitions become low and mean. Your ultimate objects in life will lead to chaos and darkness, for you have lost the firm foundation furnished by strong principles.

Start upon a foundation of unswerving integrity! Stick to it from first to last. Do not allow a few experiences that may indicate the advantage of following other policies veer you from your straight course. You are on the right road! You cannot make a mistake! Though on occasions you may suffer because of this, you will suffer far more if you diverge.

Success that is true and satisfying comes only with honesty of purpose. Make your convictions strong! Stand by them! Fight for them. Unswerving integrity will make a foundation for your career as hard and immovable as adamant, and though you may struggle in the darkness for a time never for one moment doubt that light shines for you ahead. Success — real, true success,— must be yours ultimately.

If a physical foundation is added to your unswerving purposes you cannot fail, for with a constant endeavor and with a clearness of mind that comes to those who are fully alive, and alert, and awake, the glimmers of light in the form of opportunity will be in every case clearly discerned.

Success comes to those whose efforts are diligent and continuous, to those who are guided by strong convictions, firm purposes and unswerving integrity. Let your ambitions, your enthusiasms, your life be guided in this manner, and you will rise and ultimately accomplish your desires. You will reap the rewards of your efforts with absolute certainty.

"I propose to fight it out on this line if it takes all summer." — *Gen. Grant.*

CHAPTER VIII.

Jack of All Trades Master of None — Highest Type of Ability Comes With Concentration — Specialists in Any Branch Always Command the Highest Remuneration — Concentrate Your Efforts — Interesting Work and a Definite Aim Necessary to Intense Concentration.

This is an age of specialization. The Jack-of-all-trades is usually master of none. There is so much to know in order to be able to properly fulfill the required duties in each particular occupation that one has no time to become proficient in more than one. Therefore, the conclusion is self-evident that ability depends upon the power to concentrate one's efforts to a special work.

One must be able to eliminate entirely

from one's life, for certain periods during each day, everything not closely identified with the particular subject with which he desires to be familiar. You must concentrate closely, assiduously, persistently, day after day, week after week, and year after year, if you desire to rise above the mediocre class.

Look around you and study the successful men. Note the particular characteristics that have brought them success, and you will find in every instance that that success is due largely to their power of concentration. Go into a large business office and turn your attention to the men who conduct its affairs. Step up to any one of them without warning and ask a question. Frequently you will find him so absorbed in his work that you will not receive an answer, and on some occasions he will not

even hear your question. This concentration, this ability to become utterly absorbed in his efforts was the influence that brought success to him in his particular sphere.

It is only men of extraordinary ability who can make a success of more than one thing. The maxim, "Jack of all trades and master of none" is a truth that can be proven everywhere. How many apparently intelligent men go through life and make a failure of everything they attempt! In ordinary conversation they seem to possess intelligence beyond the average, but they lack that particular, necessary characteristic called concentration. No matter what business or profession they may be engaged in you will find that a large amount of their time is given to subjects foreign to their work. The

abilities required in this modern age are not of an inferior character. You cannot know everything. In fact your power to acquire knowledge about any one thing is extremely limited. Edison was heard to say on one occasion that no one knows one hundredth part of one per cent. of any one particular thing. If this wonderful man, who has demonstrated beyond all possible doubt a marvellous ability in his particular profession, can make such an assertion, what can the ordinary person expect who concentrates only the smallest part of his time in preparing himself for his particular occupation?

Many of my readers may say it is easy to advise concentration, but where work is uninteresting, where it requires hard, grinding endeavor, from morning to night, how can one concentrate?

When one is continuously desirous of occupying his time with some other sphere of labor, is concentration possible? When the work is unhealthful, unsatisfactory, and promises no possibility of leading to real, satisfying succes, how can one concentrate his mental and physical energies?

"Success is easy," writes Elbert Hubbard. "You do not ascend the mountain by standing in the valley and jumping over it."

Under such circumstances concentration is exceedingly difficult, and is, in fact, undesirable. The remedy lies in concentrating every faculty in an effort to develop the particular abilities needed to secure employment in a desirable occupation.

Concentrate your efforts for the time being on your work only, to that extent

that is essential to supply your actual physical needs at that time.

How many poor, misguided men are struggling along through life, guided by wholly erroneous theories? They feel the yoke of slavery in their every effort. Many of them are ambitious, and would make strong endeavors to better their conditions. Usually they can name some calling that they would be pleased to follow, but they lack confidence in their own abilities. *Confidence comes in every instance with physical and mental energies properly concentrated,* with some definite aim in view. If you are working at something you do not like, begin immediately to concentrate your energies in a direction that gradually, step by step, will prepare you for the desired sphere of endeavor. You are committing a sin against yourself by

continuing longer than is positively necessary for self-support to expend your efforts in a distasteful occupation.

In some instances environment makes it exceedingly difficult for one to rise to the particular sphere wherein his ambitions lie; but by persistent concentration, by continuous efforts, step by step, you may prepare for work that will be a pleasure to you, and gradually opportunities will appear in your chosen field.

Work! WORK! WORK! How unsatisfactory and displeasing the very sound of the word seems. In every sphere in life you will hear complaints against occupations designated by this particular word. There should be no such thing as work — that is, work that has assumed the meaning that is conveyed by this word to the average individual. It should be play, to-day, to-morrow and

for all time. According to the meaning conveyed by this word work, one is working only when he is occupying his efforts in some particularly unsatisfactory or distasteful occupation. Spend your efforts where play is continuous, from morning until night, and everyone who is struggling along with the mistaken impression that it is necessary to work should begin to look upon life from this other and more pleasing standpoint. Make your play your work.

Stop struggling along where your efforts make for one continuous, ceaseless grind. Begin to see life in its true light. Begin to realize that your best work, your true occupation lies where you are most intensely interested. In such a sphere you are capable, and you are certain to grow more capable every day that your efforts are pleasing to

yourself. The joy of accomplishing results that bring real, true satisfaction can be felt then all through life. Stop working and begin now to play, for herein lies true success as a reward for your endeavors.

"Let thine eyes look right on and let thine eyelids look straight before thee. Turn not to the right hand nor to the left."—*Proverbs.*

"He who would do some great thing in this short life must apply himself to the work with such concentration of his forces, as, to idle spectators, who have only to amuse themselves, looks like insanity."—*Francis Parkman.*

"Not many things indifferently, but one thing supremely, is the demand of the hour. He who scatters his efforts in this intense, concentrated age, cannot hope to succeed."—*Orison Swett Marden.*

"The weakest living creature, by concentrating his powers on a single object, can accomplish something; whereas the strongest, by dispersing his over many, may fail to accomplish anything."—*Carlyle.*

"The giants of the race have been men of concentration, who have struck sledge hammer blows in one place until they have accomplished their purpose."—*Orison Swett Marden.*

CHARLES E. DICKINSON.

CHARLES E. DICKINSON.

Charles E. Dickinson was obliged to leave school in order to support his father's family. He entered a job printing office, began as "Devil" (apprentice boy), and remained several years acquiring a knowledge of the printing trade. Feeling he was cut out for more responsible duties in life than that of a journeyman printer, he left the printing office to become a traveling salesman. This gave him opportunities to broaden by contact with business men.

After nine years of the hardest kind of work, Mr. Dickinson started in business for himself, first a brokerage business, later the manufacture of pure candies, and afterward the manufacture of the famous "Wheatlet" and "Franklin Whole Wheat Flour."

The mill in which Mr. Dickinson acquired an interest had been established for many years, and although it milled an excellent product, did a very limited business. It needed a business genius like Mr. Dickinson to advertise and market this excellent product. Since Mr. Dickinson assumed the management of the Franklin Mills, it has become one of the best known mills in the country. Mr. Dickinson's activity is remarkable,— he is the largest individual owner in the Franklin Mills Co.'s properties, situated at Lockport, N. Y.

Mr. Dickinson's start was a humble one; without capital, with little time spent in school rooms, he was obliged to start life's battle with all the chances against him. His determination, honest intentions honestly carried out, perseverance, pluck and courage have, however, conquered all difficulties, and Mr. Dickinson to-day is well entrenched financially, and stands an example to all young men who would succeed despite adverse circumstances in early youth.

"A man must learn to stand upright upon his own feet, to respect himself, to be independent of charity or accident. It is on this basis only that any superstructure of intellectual cultivation worth having can possibly be built." — *Froude.*

CHAPTER IX.

Lack of Self-Confidence a Bar to Success — Self-Conceit and Self-Confidence Discussed — Don't Be a "Cheap Man"—and Don't Exaggerate Your Worth — How to Estimate Your Worth on a Salary.

There are two extremes in human character. One is that extraordinary egotism which conveys the impression that the earth will stop revolving as soon as you shuffle off your mortal coil. The other is the full and entire realization of your thorough insignificance. Either extreme is bad, though the latter conclusion is in many cases more nearly the correct one.

A certain amount of self-conceit is needed — not an exaggeration of one's abilities, talents, powers, but the self-

conceit that many call self-confidence. It is difficult for one to possess too much self-confidence. It is possible to be so confident as to neglect proper preparations. Then you are seriously at fault. But, after all, it is well to know that those possessing real talents are largely valued by their own estimation of themselves. If you are a "cheap man" the world will take you at your own price. Whatever your abilities may be, do not make the mistake of being "cheap." No matter how valuable your talents may be, if you estimate them cheaply the world will value and buy them — if at all — at your price.

Do not too greatly exaggerate your worth, but it is a still greater mistake to undervalue it. If you exaggerate, the world will soon see your mistake, and bring you down to your proper

value; but if you undervalue yourself they will rarely bring you up as you may deserve.

As to your abilities, have a modest estimate of them. Don't overreach in this respect. Excessive modesty, however, is a fault; don't give the man who thinks of engaging your services a poorer idea of their value than you deserve. If he offers you a position, and you know that you can fill it to the satisfaction of a reasonable man, don't decry yourself. If you do, your prospective employer will believe you heartily, for he will feel that if you are not speaking the truth you are too big a fool to entrust with his affairs.

In the matter of salary, when you go to a new employer do not set too low an appraisal on the value of your services. If you do you will receive, of course,

less pay than you are worth — and it will be hard to induce the new employer to give you more money, even when he has discovered your worth. You were content to begin at a very small salary; therefore your employer is justified in believing that you will remain without a "raise" of any consequence. Business establishments are not run on a basis of generosity, but on the principle of getting every possible value for money spent.

Should you ask at the outset for more pay than you know yourself to be worth your employer is pretty certain to gauge your value after a while. Then he will either discharge you or promptly reduce you to a lower pay-grade. The best plan is to ask for a salary that meets your worth as you honestly appraise it — neither a dollar a week less nor a dol-

lar more. When you want your salary increased there is one reasonably efficacious way of having it done. Make yourself so valuable to your employer that he will add to your pay rather than do without your services.

It is very nearly one of the easiest things in the world to ascertain just what you are worth. Look around you for positions; your value is the highest wage that you can get from any one of many employers, for labor is a salable commodity in the world's marts, and its value is regulated by supply, demand and — *quality!*

Try to find out as nearly as possible your actual capacity. Study and criticize yourself just as you would Neighbor Jones. Learn your own faults and failings. Do not turn aside in anger when you hear the scathing criticism

of some fiery enemy. Listen carefully to his statements. You may find some truth in his utterances, and, when you find that truth, profit by it. *It is a wise man who can learn from his most severe and critical enemies!*

"Ease must be impracticable to the envious: they lie under a double misfortune; common calamities and common blessings fall heavily upon them." — *Jeremy Collier.*

CHAPTER X.

Time Wasted in Envy a Bar to Success — The Envious Fool Stands In His Own Light — Envy and Hatred Are Poisons That Should Be Stamped Out of Your Character — Tear Down the Walls of Prejudice and Stand Out a Free Man.

We are always boasting of our superiority over the lower animals. We look upon those so called inferior beings with great contempt, but we possess many of their least desirable characteristics in common with them. For instance, we are supplied liberally with jealousy and envy. An entire book could easily be written on the evil influence of jealousy. Between envy and jealousy there is little difference. They are a part of our

lower instincts and, no matter how deficient we may be in those animal instincts that guide us correctly to the attainment of the highest degree of physical health, we always possess our full share of envy.

Everywhere in the human world you will find the envious fool. Judged by himself, he is always a person of remarkable powers. He is usually dignified, dictatorial and greatly impressed with his own importance. He is always egotistical. He is often pigheaded. No other human being knows quite as much as he. Of course, the world never appreciates him. How could it? Usually he is too superior a person for the world to fully comprehend. He will often comment on the so-called vulgar success that many persons have achieved, but he would never deign

to stoop to the necessary means to achieve success of that character.

Poor little pigmies? The world is liberally supplied with these self inflated balloons of self conceit. What a pity they are not pricked in youth, for then they would have collapsed to their natural size and perhaps would have become of some value. But no! Usually they harbor these exaggerated ideas of their importance all through life, clinging to them as the average family does to its "skeleton in the closet."

Everyone who has made a success, who has done anything in life, is a target for these egotistical and usually untrustworthy incompetents. They are forever croaking of their superiority, something which, unfortunately, no one but themselves is able to discover. They are always complaining of their ill luck

and criticising the inferior individuals who in some miraculous way have been able to "do things" they would like to have done. There is much in life that seriously interferes with success, but many really intelligent men are greatly handicapped in their efforts toward accomplishing results of value by this exaggerated opinion of their own abilities.

THROW ASIDE SELF CONCEIT! TRAMPLE DOWN THE WALL OF PREJUDICE that cuts you off from all good work and cultivate a thorough understanding of yourself. It is all right to possess confidence. You need plenty of it. Success cannot be attained without it.

BUT DO NOT BE AN EGOTISTICAL FOOL. Do not travel all through life with the idea that you "know it all." The most brilliant men usually conclude

very early in life that they can learn but little about any one thing; therefore, it is only a fool who thinks he knows everything about everything. When you arrive at a proper basis, you will realize that the more you learn the more thoroughly you will understand how extremely limited is your capacity for knowledge.

The envious fool is bound to stand in his own light. Analyze yourself with all frankness. If you find that you are even *somewhat* envious and jealous, pull up that tendency, root and all. Your superiors abound on all sides of you. Find out honestly who are your superiors, and in what they are superior. Find out, without a tinge of prejudice, just why they are so. Persevere stubbornly toward equality with these brainier men. If, in time, you can't

come up to the practical plane of your erstwhile superior you can get mighty close to it.

Bishop Fallows has stated a great truth in these words: "Pessimists are always in the rear, and never in the van in the march of progress. Your successful men are never chronic grumblers."

Crush out of your life the poison of envy and hatred. Leave that for the dregs of the human world. If someone you know has made a great success, do not try to mar or belittle it. His rewards should spur you on to your best efforts. He has probably received his just rewards. You may be receiving your just rewards, and if the success of another poisons your minds with the demon "envy," it indicates simply the inferiority of intellect that will exclude

you from accomplishing anything of importance.

The envious fool! What a pitiable object he is! All his energies are wasted in useless efforts to tear down the work of others. The mental green scum of envy mars his powers, and in the end he amounts to nothing. His case is absolutely hopeless. He is beyond the pale of human aid! And he who gives vent to this uncontrollable envy carries about a sign that reads much as follows: "My actions and words indicate that I am a narrow-minded, pig-headed idiot. Do not mind what I say or do. I am a fool, and I don't care who knows it!"

"Envy, like a cold poison, benumbs and stupefies."

"A man that studieth revenge keepeth his own wounds green, which, otherwise would heal and do well."—*Bacon.*

"When anger arises, think of the consequences."—*Confucius.*

"If I trust, I am trusted; if I suspect, I am suspected; if I love, I am loved; if I hate, I am despised."—*Orison Swett Marden.*

"Some people, like the bee, seem to gather honey from every flower; while others, like the spider, carry only poison away."—*Orison Swett Marden.*

JAMES ANTHONY BAILEY.

JAMES ANTHONY BAILEY.

James Anthony Bailey was born in Detroit, Michigan, in the year 1847. He is of Scotch and Irish parentage. Lost his father at the age of ten, and was obliged to begin work at this early age in order to support himself and help support his mother. His entire capital consisted of a silver half dollar. His first employment was with a farmer at $3.50 per month and board. This work proved not remunerative enough, and he secured a position as bell boy in a hotel. Here he met Fred Bailey (no relative of his), general agent for one of the large circuses. His namesake observed the exceptional qualities in young Bailey, and offered him a position doing advance work for the show. The friendship then begun between Mr. Bailey and his benefactor, lasted all during the life time of the elder Bailey, and when Mr. Bailey (the subject of this sketch) was well established in life, an opportunity presented itself to repay the benefactor of his early days by looking out for him while in straitened circumstances.

Mr. Bailey left the circus for a short time to take charge of the advertising for a theatre in Nashville, Tenn. He was then only eighteen years of age. This was during the time of the Civil War in which Mr. Bailey served as sutler's clerk. The War over, Mr. Bailey again engaged in the circus management. With the hard-earned savings of several years, he purchased an interest in one of the smaller circuses, of which he afterward became the sole owner. Mr. Bailey is more responsible than any other man in the circus business for elevating the tone of circus performances and the morale of the performers.

Mr. Bailey at that time was beginning to be recognized as one of the largest factors in the circus business, having outstripped everyone except the famous P. T. Barnum. Mr. Barnum thought best to make overtures to Mr. Bailey, lest he outstrip the then known "Greatest Show on Earth," with the result that the partnership was formed known as "Barnum & Bailey." It is estimated that Mr. Bailey is worth many millions of dollars, a remarkable showing for one who started as a boy with a capital of fifty cents. Mr. Bailey is gentle of voice, very modest, unassuming, though very alert and possesses the very valuable faculty of being able to make up his mind at a moment's notice on the most important of business matters.

He is temperate in all things, never uses intoxicants, eats sparingly and possesses great nervous power. He is an early riser, gets up as early as 4:30 a. m. and reaches his office as early as 7, working until 4:30 p. m., to repair to his home for dinner and again resume work in the evening, sometimes until 10 p. m.

"To be thrown upon one's own resources is to be cast into the very lap of fortune." — *Franklin.*

"Common sense is the genius of our age." — *Horace Greely.*

CHAPTER XI.

Some Plain Truths About Education — Helpless College Graduates — Education That Depends Upon Memory Without Reasoning Is Nothing But "Readucation" — Have a Mind of Your Own, Search for the Truth, and Don't Depend Too Much on Books — Practical Experience in the School of "Hard Knocks" the World's Greatest Teacher.

To secure a so called "higher education" is the desire of nearly every ambitious youth. He has been impressed with the usual idea that education prepares one to cope with the difficulties that are met in striving for success.

There was never a greater mistake, for education as it is understood today means frequently the making of a hu-

man being into a stereotyped, commonplace parrot. Your thoughts are made for you beforehand, your conclusions are all directed by supposed authorities. You are not expected to do any reasoning yourself. You should simply memorize the results of the reasoning of others. In other words, the more perfectly you can develop the power of memorizing, and can repeat the vast array of matter that has been crammed into your brain, the nearer you approach the supreme height of "higher education." A little narrow groove is made for your mind, and under no circumstances must you turn from it. What right have you to opinions? Everything that you might have dared to think about was thought of years and years ago, and you have no right to question the accuracy of the conclusions of

these authorities. It is impossible that a new idea should be discovered, everything worth while being already known. This appears to be the attitude of the great majority of prominent educators of to-day. Most students study too hard to have time to secure a real education which requires a great deal of hard thinking. They have time only to memorize, to cram their minds with a vast assortment of ideas, most of them bequeathed to us by dead men.

Such students, when endeavoring to impress you with the accuracy of a conclusion, will always refer back to some so-called authority. And we might ask why has this authority any more right to his opinion than you or I have? Why should the conclusions of these so-called authorities be considered so sacred?

"Habits of industry are all very

well," to quote Bolton Hall, "but the most profitable industry is to *think*."

Education, first of all, should mean independent reasoning, original thinking, and no one should dare to call himself really and truly educated until he is able to reason from facts to his own conclusions. There should be no higher authority for you than your own intellect.

Education that means simply memorizing, that takes away your individuality, that deprives you of the right to form opinions of your own, is in no sense true education. Real education means, above all, the preparation for life's work, a training of mind and body that will enable one to more easily accomplish his desires, whatever they may be.

But the average education of today rarely accomplishes these important re-

sults. It does not thoroughly prepare you for life. It does not teach you the realities of life. It fills your mind with impractical theories, with dreamy ideals that must be smashed into smithereens before anything of real importance can be accomplished in your career.

Why are we thus compelled to meet the cold, unfeeling, cruel world totally unprepared? What a pitiful object is the average college graduate! Many years of his life have been spent in preparing to meet the difficulties that will be presented by actual experience in the world's work. But think of his disappointment when he discovers, after a little experience, that a great part of his time thus spent has been wasted. He must start all over again. Nearly all his theories of life must be changed. He is rudely awakened to the fact that he

has a vastly exaggerated idea of the importance of his knowledge.

Most business men are careful to avoid college graduates when desirous of filling positions requiring intelligence and ability. They want men who possess a practical knowledge, those familiar with life as it is in this strenuous age. They do not want dreamers or theorists. They want those who can see clearly and act quickly and practically.

A remarkable confirmation of the helplessness of college men when faced with the really great issues of the world was given at the time of the coal strike, and Wayne McVeagh, the lawyer for the rich mine operators, was the one to call attention to it. Mr. McVeagh pointed out that a college graduate, and President of the whole Republic, Theodore Roosevelt, tried to find a solution

and failed. Next a college graduate, and the biggest business man in the world, Pierpont Morgan, tried and failed. Then a plain man, John Mitchell, graduate not of a college, but of a coal mine, said, "Appoint an arbitration commission and coal will be mined." This was done and coal was mined.

John Mitchell had never gone through the college mill nor had his individuality and power to think been crushed out.

What on earth can be done to awaken our public educators to the injury that results from crowding out of their pupils all individuality, all inclination toward original thinking? Education should by no means be simply a memorizing process; it should first of all be a reasoning process. A good memory is

of course valuable. One must possess this faculty in order to reason clearly and accurately, but a great power of this sort is not particularly desirable. Memorizing freaks never amount to anything. We frequently see men who can perform most astounding feats of memory, but they possess no ability in any other direction.

There should be a means of distinguishing between the education which is nothing but a memorizing process and education which is a reasoning as well as a memorizing process. Real education means something more than the reading of books and the absorption of facts.

There is need here of a new word. Let education which simply means reading and memorizing be termed "Readucation." Those whose education has

been confined to this can be indicated by the adjective "Readucated," if their education has been simply a matter of memorizing. Your mind may be a vast encyclopedia of facts, and still you may not have the power to reason to a plain conclusion. Let us have an emphatic distinction between "Readucation" and Education.

The word "why," which so frequently comes to the lips of growing children, should be given deserved attention. It indicates a desire for knowledge, a desire to know "things," and when a child is deceived, or it understands that there are certain things about which it must not inquire, then the process of crushing individuality begins.

The desire for knowledge is innate in every healthy child. Its curiosity on every subject should be encouraged, not

discouraged. Tell your child the truth on every subject of importance. Be frank and honest. Do not mislead him, or some day he will discover the truth, and you can imagine the feelings of a child when he first learns that his parents have lied to him.

Let us strive to give education its true meaning. Let us distinguish between parrots and real, thinking human beings. Let us have all of this kind of an education that we can secure, but that education which I would term "*Readucation*" means in nearly every instance the destruction of most that is valuable in the human mind.

I have in mind a man whom the teachers did their best to educate along the conventional lines. Many of his studies he did not like, so he took up others, some of them on the sly. Of course he

had to read books and go to instructors — but he *cultivated the habit of thinking for himself*. English grammar was such a bugbear to him that at one time he found himself conditioned on a marking of twenty-seven per cent. In English composition he was thought to be especially poor. He wrote of the man who discovered this continent: "Columbus was a crank. The term is not to be regarded as a derisive one. Few men have ever accomplished anything great unless they have been so full of their subjects that they were looked upon as cranks." The passage I have just quoted was worth, for its thought, all the compositions that an average class can write, but the teacher was so horrified that she gave the effort a marking of forty-five per cent. — and predicted that the boy would be a failure.

At the age of seventeen the young man decided that he wanted to go to a school of wider scope. He entered a newspaper office. In the same year he became a police reporter. The next year he was assistant night editor of the paper; still later he was placed in charge of the day staff of reporters, then became private secretary to the proprietor and afterwards one of the editorial writers. At twenty-two he left that newspaper and went out over the country into a wider field. He has traveled in many of the odd corners of every quarter of the globe. He has seen his share of life in the battle-field, and he has sat as a journalist in the halls of legislation. He realized, back in his school days, the need of paying more attention to the correct use of his mother tongue, and he qualified. He has written many

books that have succeeded; in them he has written his own opinions rather than musty ideas handed down from a past age. He has studied the sciences, in his own original way, but he has given more heed to men. His university has been the world and its focal point, the newspaper office. His friends call him a self-educated man, and this is mainly true, as it should be of all of us. He is himself, and his brain was but little shaped by the contents of the volumes written by men who know less than we should know today.

"The truest test of civilization is not the census, nor the size of the cities, nor the crops; no, but the kind of *man* the country turns out." — *Emerson.*

CHAPTER XII.

Machine-Made Intellects Can Develop Little Capacity for Success — Mental Slavery an Unsurmountable Barrier — Search for the Truth and Don't Be a Human Sheep.

As one gazes understandingly at the familiar picture of the Greek slave his soul must fill with pity. Yet there is inspiration, too, to be found in the picture. The trammels that bind her may have cut into the flesh and caused her torture. Yet the light that comes from an untrammeled soul still shines from her eyes. Though she is bound physically, there is evidence that her spirit has not been cowed. She still retains her mental freedom. Though Physically a Slave, She Is Still Independent,

still master of her own mind, of her own opinions. She Is Bound Hand and Foot, and Still She Is Free; free to reason according to the dictates of her conscience and intellect. You cannot enslave such a woman. Though you bind her down until not a movement of the body can be made, she will be free in spirit and in mind.

What lesson does this teach us? We are not bound, as is this poor victim. We are free to move about as we desire. Physically we are free, but in another way we are veritable slaves. No ropes or chains restrict our movements, but we are bound far more effectually by the iron bands of conventional law. You may turn and twist as much as you choose, but as long as you are a part of the civilized community you must obey the written and unwritten laws of that

community, or else suffer for your deviation. You are securely bound by these laws, and though your bonds may not cut into the flesh, may not pinch and irritate you, they often make you suffer far more in other ways, and *you are as truly a slave as if tightly bound.*

Your movements may not be curtailed. You may go where you please within reasonable limits. You are free to move about as long as you do not interfere with the comfort and pleasure of others. But are you absolutely free to think and act as you please? Of course you may form your own opinions, but if you have some originality and arrive at conclusions different from those held by others, you must either keep these thoughts to yourself or else be ridiculed for your temerity.

Real freedom means something more

than being out of jail. A free man means a free mind! It means freedom to act, freedom to reason according to the dictates of your individual mentality. This is the freedom that every human soul should crave and search for as a hungry man would seek food.

Come out of the darkness into the light! Out of mental slavery into dawning freedom! Out of chaotic confusion into the light that comes with a clear understanding.

Minds made to order is the rule of today. Go into a factory and notice the various articles that they make. All of a particular kind and grade are exactly alike when ready for the market. They go through identically the same processes.

Go into our schools and colleges, and you will find a similar condition. They

are Really Factories, Turning Out Human Beings. It is impossible to turn them out as uniformly as the products of a factory, but every effort possible is made to accomplish this end. Intellects are remodeled according to rule. They are all crowded into one narrow rut and they all travel one road. This is the method in almost universal use today.

We are deceiving ourselves always into the belief that we are free. Just stop for a moment and consider exactly how free you are. If you vary your habits of life from those about you in such a way as to excite the curiosity or disapproval of others you will quickly discover that you are far from being free.

For instance, suppose the day were very warm and your shoes were tight and uncomfortable, and you concluded

to remove them and walk barefooted down a principal street of any large city? You might not be arrested, though your chances of being taken to a station house and held for investigation as to your sanity would be excellent. But you would surely have a crowd of small boys screaming and hooting at your heels, and in many other ways you would be made to suffer for your originality.

You are supposed to live and to act just as all other human sheep do. If you have any opinions that differ from those of others, you will be far more comfortable if you keep them to yourself.

Call to mind the sensation created by Father Kneipp's theories when first followed in this country. His disciples would get up in the early morn and

parade up and down some grassy lawn without shoes or stockings. The papers all over the country used humorous articles, more humorously illustrated, referring to this new, barefooted cult. The enthusiastic followers of this famous priest suffered everywhere because they dared to think differently from their fellow-men; yet, though this was but a short time ago, there are few intelligent people today who do not realize that benefit can be secured from walking in the grass barefooted. The exercise is beneficial, the cold wet dew constantly coming into contact with the surface of the feet accelerates the circulation. This arouses great activity in the pores, and large amounts of impurities are thus eliminated. But did the great crowd of human sheep for a moment stop to discover an intelligent

reason for this deviation from the accepted mode of human action?

The great crowd of human beings who inhabit this country at the present time are traveling through life in a chaos of mental darkness. Their opinions are all made by others. They are like the photographer's negative. They can produce only that with which they have come in actual contact. They follow along the beaten tracks. They would not dare to deviate one way or the other. When the question, "Is this right or wrong?" comes to their minds, they never reason it out for themselves. They ask, "Does the world consider this right or wrong?" They accept their code of morals, their set of principles, from others. Their ideas are all borrowed. They have no individuality; they simply follow the crowd.

How long will it be before we begin to develop real, true, self-made men and women in this country? Men and women strong in their individual knowledge and power? Those who have developed unswerving principles through a process of reasoning that sheds a brilliant light on every step in the pathway of life. How long before we all shall be out of the darkness and in the light? Why must we grope along in confusion and darkness when the light shines so clearly and so near at hand?

Let us hope that all readers of these paragraphs will at least struggle for the freedom of mental independence. Put aside precedent, prejudice and conventionality. Search for the truth as you yourself see it. Struggle for it with might and main, and soon you will see the light shining far, far ahead. Slowly

it will grow stronger and clearer, until finally it will flood your life with brilliancy and power.

You Want Mental Freedom! Your life is incomplete and a miserable failure without it. If you do not already possess this great desideratum begin now to search for it.

"Build it to the skies—you cannot outreach the loftiness of his principles; found it upon the massive and eternal rock —you cannot make it more enduring than his fame; construct it of the purest Parian marble—you cannot make it purer than his life."—*Winthrop of George Washington.*

"You could not stand with Burke under an archway while a shower was passing without discovering that he was an extraordinary man."—*Dr. Johnson.*

A. G. SPALDING

A. G. SPALDING.

Mr. Albert Godell Spalding is the son of a farmer. His strenuous life began on the ball field. His first successes were achieved in the great national game. He was a natural born athlete, and while actively engaged in playing ball, he became convinced that there was a great future for the sporting goods business.

He opened a little store in Chicago with a capital of less than one thousand dollars. The business grew with leaps and bounds. His brother left his position in the bank to become allied with him. And through the personal ability and remarkable energy of Mr. Albert Spalding, the business has grown to such immense proportions, that they now have a capital of over five million dollars invested.

Mr. Spalding is a remarkable exemplification of the value of athletics. Though at an age when many men begin to lose interest in active sport, his enthusiasm has not in the least abated. He rides, swims, and visits the gymnasium at the Chicago club almost daily. He is a most sincere believer that a healthy body is necessary to a strong mind. He was the leader in the movement that made base ball the great national game. He framed all the rules, and the credit of the enormous popularity of this game is unquestionably due largely to him. As a business organizer, he has few if any equals. He has never failed in anything he has attempted.

And young men struggling for success will find in his career much that will encourage them in their struggles for the strength and abilities essential to substantial success.

"The greatest works have brought the least benefit to their authors. They were beyond the reach of appreciation before appreciation came." — *Waters.*

CHAPTER XIII.

Do Not Expect Gratitude — You Perform Admirable Deeds Because They Give You Pleasure — Do Not Allow the Ingratitude of Narrow Souls to Worry You or Mar Your Success.

Life presents many grave problems. The ability to wisely choose between the good, the indifferent and the bad is never inherited. It comes only through honest efforts, intelligently directed. But suppose that you select finally a field of endeavor that you believe to be of especial importance in the improvement of your fellow-men. Or, in plain words, suppose you decide to give your life to improve the race, to make men and women better, nobler and stronger.

With such a purpose you should feel inspired at times with more than human power. You will have something to spur you on in your efforts, something to live for that should fill your life to the utmost with ennobling possibilities.

No work on earth is so satisfying. Nothing else will make you feel so thoroughly that your time is being well spent, for, regardless of the exact nature of your ambitions, your main desire is to be satisfied with yourself and with your work. In such a field your efforts will be paid for most liberally. You will secure more actual happiness than in doing anything else. Nothing will give you so much joy as this. Nothing will give you more actual pleasure than work of this character.

But after you have come to this very sensible conclusion, after you have de-

cided to mold your career with the view of spending your life in work of this kind, do not make the usual mistake. *Do not expect gratitude or appreciation for your efforts.* Your pleasure must come from your own satisfaction at the thought that you are doing a noble work. Do not expect anything from others. Do not expect that your work will bring words of praise and commendation. Do not expect gratitude from those whom you raise to strength and happiness. You must be satisfied with the pleasure that comes to you in carrying out the dictates of your moral nature.

You deserve no particular credit for admirable deeds. You have performed them *because they gave you pleasure.* Expect no other reward than the pleasure that comes with your efforts. All

your pleasure comes with doing good — not in the rewards you might expect to follow.

If you give to a beggar in the street, remember that you are giving not for the benefit of the beggar, but because it pleases you, and there is something within which indicates that you will feel more satisfied with yourself if the gift is tendered. Do not make the mistake of expecting the beggar to feel grateful to you. *You have had your pleasure in giving.* Do not, by expecting more, place yourself in a position to be sorely disappointed. The only reward for a good deed that comes with absolute surety is the pleasure of doing it. Expect nothing beyond this.

Do not look even for a future reward in heaven for anything especially commendable that you were impelled to do.

You get your reward here and now in the pleasure of doing it. No matter what your religious belief may be you cannot depend with absolute certainty upon anything else.

I know that there is nothing that stings the sensitive soul so acutely as ingratitude. When those you have befriended turn and use the very strength that has been built up with your assistance to belittle and malign you, you are frequently inclined to believe that you have accomplished nothing by your efforts. You become discouraged in your work. You may feel for the moment that such people are not worth your efforts.

Ingratitude should have no influence upon your soul, upon your life! You should place yourself beyond and above it. If you are big and broad and if you

realize how narrow and cramped are the minds and hearts of those you have reached out to help, then you will not expect gratitude. You have assisted them. In doing this you have secured the pleasure that comes from your efforts in their behalf. Do not blame them if they are ungrateful. Their poor little narrow minds may be incapable of gratitude. Though your assistance may have benefited them, you must not expect to raise them to your mental plane.

Some of us have friends who have been close to us all our lives, and when these friends are staunch and true they are indeed the beacon light that brightens our existence; but do not depend too much on anyone — you run serious risk of being woefully disappointed if your friends are not as true as you would like.

Stand out clear and alone. Allow no props to hold you up. Learn all that you possibly can from every source. Take heed of advice of every kind that may come your way. Accept every assistance that will be inclined to help you to accomplish your objects; but *in the end stand on your own foundation.* Guide your life by your own ideas. Accept the conclusion of none unless you are able by a process of reasoning to make it your own. Then you can be free and independent. Then you are held up by your own mental and physical strength, and in the end whatever you may make of yourself is your own.

"To burn away in mad waste the divine aromas and plainly celestial elements from our existence; to change our holy-of-holies into a place of riot; to make the soul itself, hard, impious, barren." — *Carlyle.*

CHAPTER XIV.

Alcohol, Tobacco, Over-eating and Sexual Excesses the Principal Cause of Failures and Oppression — Only Weaklings "Get Drunk" to Drown Their Trouble.

Do you want to know the real cause of all injustice, the origin of misery, crime, extreme poverty, and all that brings unhappiness to the sons and daughters of men? If so, then listen while I offer you some facts the truth of which no intelligent student of this age will deny.

"Ah," you say, "here is another who thinks he 'knows it all.'" Not so fast, if you please; stop a while with me, and as you tarry allow your reasoning powers full opportunity for free, unreju-

diced efforts. Try to reason from the premises in the same rational manner that I propound the facts to you.

There is injustice everywhere to-day. There *are private and public, civil and municipal robbers, who take your time, money and liberty.* They thrive in every town, hamlet and city.

But why? Yes, why do they thrive? You may answer, because of unjust laws that give special privileges to a few, and because the mad rush for money appears to annihilate all ideas of honor or of justice among those who possess these special privileges.

Superficially viewed, this is true; but, if you search still further, you may have reason for forming different conclusions. *The oppression and the suffering of the weak and ignorant, because of the greed and dishonor of the strong,*

have been made possible by the dull, unthinking intellect of the average man or woman of today. Note the fallacies that can be used with effect to advance the cause of any political party. This condition of affairs does not exist on one side only. Arguments that almost any intelligent schoolboy could riddle in a sentence are used in the political world, and used with effect. Why can such sophistry pass current for truth and fact? Because the mind of the average person is not accustomed to thinking. He lives in a narrow groove. He forms no conclusions for himself. It is Jones or Smith who gives him his conclusions, and he follows his leader, and even fights for him if necessary.

Why are human beings so like sheep? Why do they continue bleating according to the dictates of unscrupulous lead-

THOMAS ALVA EDISON.

Thomas Alva Edison, inventor of electrical appliances, was born in Ohio, Feb. 11, 1847. At the age of twelve he became a newsboy on the Grand Trunk Railway. Later on learned telegraphy and worked as an operator at various places in the United States and Canada. He invented many telegraphic appliances, including the automatic repeater, the quadruplex telegraph, the printing telegraph, etc. He is inventor of the incandescent lamp and light system, the kaleidoscope, the megaphone, the carbon telegraph transmitter and a score of other valuable electrical inventions of the greatest value to the human race. His appliances are used in every walk of life and in every profession.

Mr. Edison's early struggles were many and hard. It took a lot of perseverance, courage and self-denial to get his early inventions marketed. The only thing deplorable about his great success is that his hearing suffered considerable in consequence of close application to work. Otherwise, Mr. Edison enjoys the best of health, and leads an ideal family life.

The name "Edison" stands preëminent in the electrical profession. He has been honored by all nations, particularly by the French, which made him an officer and commander in the Legion of Honor. His inventions not only have brought him great fame, but immense wealth as well.

[Courtesy of "Success" Company.]

ers? Because they do no independent thinking. They allow other men to reason for them.

You may say, in excuse, that many of these men have never been to school. They have had no opportunity to secure knowledge needed in developing the power of independent thought.

And I say such a conclusion is "rubbish." There is not a human being in this country at the present time who has had sufficient "schooling" to read the daily papers and to understand what he reads, who has any reasonable excuse for being incapable of forming independent conclusions on the questions of the day. *If he is not capable of reasoning correctly to a definite and accurate conclusion, he has injured his powers by the use of whiskey, beer, tobacco, or by over-eating or sexual debauchery.*

There you have it, my friends. It is not the trusts. It is not entirely the unjust laws of boodle politicians and greedy cormorants of this country that are to blame for the sufferings of the masses. It is these vile poisoners of the mind, these vicious and degrading influences, which destroy the grand powers of the human intellect, that make possible the evils from which we suffer today.

I have never had an "education." That is, the education you are supposed to secure from schools. I have been educated in the great school of experience, or, as Elbert Hubbard says, "the school of hard knocks." Real, true education teaches valuable lessons in life, enables you to adapt yourself to environments, and the ability to fit yourself for your proper sphere is acquired slowly

by the regular use of the God-given power, human thinking. It is only by thinking that you are able to form conclusions, and if your mind is made slow and stupid by tobacco and alcohol, then do not be such a fool as to blame others for the deficiencies that have been brought about through your own indulgences.

Then, too, it is not these poisons alone that are the cause of the existence of so many mental incompetents. To be able to form rational conclusions you must have the nervous energy required in thinking, and if all your available energy is used to rid your system of a vast over-supply of food with which you regularly load your stomach, then how, in Heaven's name, do you expect to have any remaining energies with which to do real serious thinking?

I must admit that I owe what mental power I possess to the habit, formed nearly fifteen years ago, of eating only two meals each day and of total abstinence from alcoholic liquors, tobacco, tea, coffee and all kinds of stimulants and poisons. This may seem like a strange statement, yet it is a fact. My functional system is not continually occupied in the process of digestion and the elimination of poisons. I have a copious supply of nervous energy that I can use in careful thinking.

If you will take the trouble to note the condition of a snake, after it has swallowed a hearty meal, you will secure a correct idea of the effects of over-eating. Or, better still, fast for one or two meals and note the remarkable mental clearness resulting from this abstinence. Or try the other extreme. Fill

your stomach to its full capacity, then try to grapple with a problem requiring mental clearness. You will be too stupid to work unless with great effort. Either you will have indigestion or you will be sleepy. In either case mental or physical work will be extremely difficult.

No; stop blaming all the failures and the injustice in this world to the grasping greed of a few who have taken advantage of the mental and physical weakness of their fellow-men. We are to blame for allowing them to do our thinking. We should think for ourselves. We should not allow others to form our conclusions and to use their greater strength to our disadvantage, and it is the stupefying effects of the alcohol and tobacco poisoning, together with the habit of over-feeding, that have

deprived us of our intellectual individuality.

If you are a slave to these habits that use all your nervous energies, if you are such a fool as to spend your whole life in eliminating poisons and digesting and eliminating food, then go on to your certain fate, suffer on to the end of your time. For you are one of the worms that crawl over the earth, subsisting on the best that comes, but never on any occasion rising to the heights that man is capable of reaching.

If you are not satisfied with your weakness and ignorance, don't blame others. Shoulder the blame yourself. You have no right to grumble so long as you remain the tool of these nerve and muscle-destroying poisons. IT IS ONLY THE FOOL WHO GETS DRUNK TO DROWN HIS TROU-

BLES. Face them and solve the difficulties they present and do it NOW. Delay does not make them lighter nor does it lessen their importance. *Don't be a coward! Be a man!* Give your brains a chance to reason, and discover what is necessary to your happiness and salvation now, here, today, tomorrow. Avoid all alcohol, poisons and tobacco. Eat two meals each day. Never eat unless you are hungry. Do not stuff your stomach beyond its capacity at any time. Leave all kinds of "dope" to the fools who are seeking here on earth the oblivion that comes with death. Not only will they secure the partial oblivion produced by stupefied nerves, but the permanent oblivion of premature death will be the penalty of their sins.

May the time be hastened when all these evil habits will disappear.

"Men, at some times are masters of their fates;
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."
—*Shakespeare.*

"We get out of life just what we put into it. The world has for us just what we have for it."—*O. S. Marden.*

"From the same materials one builds palaces and another hovels; one rears a stately edifice, while his brother, vacillating and incompetent, lives forever amid ruins."—*H. W. Beecher.*

"Shallow men believe in luck; believe in circumstances. Strong men believe in cause and effect."—*Emerson.*

"Those who wait for luck never amount to much. Those who have failed in life usually believe in luck, fate or destiny." "Does luck raise rich crops on the land of the sluggard, weeds and brambles on that of the industrious farmer? Does luck make the drunkard attractive, and his home cheerful, while the temperate man looks haggard and suffers want and misery?"

REV. WILLIAM S. RAINSFORD.

REV. WILLIAM S. RAINSFORD.

Rev. William S. Rainsford is a type of the new muscular Christianity that is coming into evidence in the pulpits of the present day. He was born in Dublin, Ireland, October 30, 1850, and was the son of a clergyman. He traveled extensively in the United States and Canada as a missionary. Since 1883 he has been rector of St. George's Church, New York.

Dr. Rainsford can unquestionably be called the most successful clergyman in New York City, if not in the United States. He has solved the secret of having his church filled on Sundays, by getting a hold on the young people. This he has done by giving them attractive entertainments, a splendid library, clubs rooms, a sewing school, dancing classes, and, what is most valuable of all, one of the best equipped gymnasiums in New York City. Dr. Rainsford is fond of out and indoor athletics himself, and by providing physical recreation for the young people, who abound in large numbers east of the section in which his church is situated, he has one of the largest, if not the largest, congregation in New York City.

It is very true that his church derives a great deal of support from the family of J. Pierpont Morgan, who are members. Credit for the growth of the church, nevertheless, is due to the incessant labors and the ever-watchful eye of Dr. Rainsford, who is always thinking of the welfare of the masses.

Dr. Rainsford has done more to aid the cause of temperance in solving the saloon evil than any other clergyman in the United States, simply by providing attractive physical recreation for the young men of the locality in which his church is situated, which is far better than theoretical temperance lectures.

Dr. Rainsford believes and practices practical Christianity. Were other clergymen, regardless of denomination, to follow in his footsteps, even on a smaller scale, the problems of holding the young people and filling the churches would be solved.

"I find nothing so singular in life as this, that everything opposing appears to lose its substance the moment one actually grapples with it." — *Hawthorne.*

CHAPTER XV.

How Prolonged Misery Bars the Way to Success — Strive to Forget All Woes and Calamities — Cultivate Happiness — Crush Sorrow.

How huge were the troubles of our childhood! The faintest cloud of woe, *then,* covered the whole world as with a pall. Now we look back at those juvenile troubles and laugh at most of them. After all they were such ridiculous, rubbishy trifles — those sorrows of childhood! We have troubles now; we can't laugh at *today's* tribulations! It is, after all, a question of perspective, and time is bound to diminish the force of misfortune.

You, my reader, as you look back up-

on your past, may remember a time in your career when matters that would assume but minor importance to you now seemed a mountain of trouble. The delicate sensitiveness of youth is naturally inclined to exaggerate. The small difficulties that harass you then may look like a dark, dangerous cloud on the horizon of life. But gradually, slowly though surely, we become hardened. Trouble loses its power to oppress us for long. We are able to throw it aside, to rise over and above it. Misfortune sometimes sears the soul with most excruciating misery, but no matter how great misfortune may be, in some way we are able to become gradually accustomed or hardened to it. It finally loses its power to affect us.

The loss of the best friend or relative, whom we may have loved with devotion-

al intensity, is at times a bereavement that seems to tear the soul violently from the body. It seems as if we have lost a part of ourselves. It seems to steal a part of our life and spirit, and the agony is sometimes almost more than the human soul can bear. But if we are normal human beings, in possession of an ordinary amount of health, gradually, slowly but surely, we are able to rise up and above even the greatest misfortunes. We develop the strength that is needed to overcome them. Our environments gradually inure us to the changed conditions. Life may seem quite barren and useless for a time, but it is not natural for the normal physical body to remain long the victim of troubles of any kind. It resists them; it hardens itself against them; it struggles to free itself from their grasp. If

you have suffered a great loss, do not allow it to overcome you for a long period.

I know some are inclined to encourage the torturing misery of soul that follows a great loss of some kind. In some mysterious way they seem to find a certain degree of satisfaction in their intense misery — like one who visits a play and is compelled to weep during the greater part of the time while at the theatre; he finds a doleful pleasure in misery.

Throw aside the deadening effect of misery at the earliest possible period. If you have lost someone dear to you, forget all that is inclined to make you mourn his absence. You can still cling to remembrances that are inclined to increase your happiness, but all that produces an opposite effect, all that stirs your emotional nature with tor-

turesome remembrances should be thrown aside and forgotten.

Unhappiness is a sin. Misery deadens the soul and destroys the physical acuteness of the body. It is an abnormal condition when one can find pleasure in misery. Do not witness dramas that sear your soul with heart-rending sorrow. If you are looking for sorrow, if you are anxious to be miserable, usually you can look back to periods of your own life that will satisfy your desire in this way to the extreme limit.

Yet if you are so coarse and hard that you can view such dramas without emotion, then you are deserving of pity. Your soul is as hard to penetrate as the hide of a hippopotamus, and life cannot possibly hold pleasures of importance to you.

"Don't waste your sorrow on folks

that croak," is the Rev. James B. Dunn's advice. Have a care that you give your friends no cause to apply this to you.

"I like the man who faces what he must."

CHAPTER XVI.

No Success for the Coward — This World Is Already Too Full of Mental and Physical Weaklings — No Middle Ground Between Courage and Cowardice — Throw Aside Superstition — Don't Be Afraid of Mysteries.

Then there is the question of courage. There are just as many kinds of courage as there are varieties of cowardice. Are you brave — or are you a *skulker?* This is a blunt way of putting the question, but I ask it in all earnestness. In this matter there is no middle ground worth considering. Either you are brave, or —

Well, be thoroughly honest, and supply the missing word, if you deserve it, without sparing yourself.

If you deserve it! But, after all, why should you? Is it so difficult to be brave? Try it, and learn!

This world is thickly populated with weaklings — physical weaklings, mental weaklings, men and women without stamina, without independence, without individuality, without courage. They go through life with an ever-present fear of something of which they know nothing. It clings to them on, on, even to the end. Many are almost afraid of their own shadow. And even among those who appear physically strong there are a few who suffer from this blighting influence.

Are you so handicapped? Are you always searching for something that will arouse your superstitious fear? Are you afraid when you try to solve the mysteries of the dark and weird un-

known? Are you enrapt in mystical, impractical theories of life and its possibilities? If your mind be confused and troubled in this manner, turn your thoughts and energies to the practical things of life. Do not waste time in trying to solve mysterious or awe-inspiring problems that are too deep for any human mind ever to grasp fully. Learn that which is practical, that which is of use to you now, to-day and to-morrow.

Don't create bogeys and tremble in their fancied presence. Make it a hard and fast rule never to be afraid until you know exactly what it is that frightens you — and then its dollars to doughnuts that you won't be afraid at all.

HAVE COURAGE! FEAR NOTHING!

Search for the inspiration that comes

with mental independence and superabundant physical power. To live out your life in this modern age and to feel at the end that it has been worth the living requires well-directed effort.

Do not be cast down! Allow no shadows to overhang or to handicap your efforts or your powers. Command yourself to rise up and beyond narrowing influences. This is a matter that requires both mental and physical culture. It requires that strong individuality which comes with independent thought, with fearless and independent conclusions and actions. Like a child who in the night's inky darkness searches for ghosts, the more your thoughts revert to the possibility of danger, the more your fears are aroused, the more hobgoblins you imagine you see. A moderate amount of caution is

commendable, but do not be afraid of your own shadow.

Cowards are looking for something to fear at every step in the pathway of life, and it is the dangers which never come that are their undoing. But a brave man or woman who does not apprehend trouble has all the best energy of life with which to overcome the actual difficulties. That is the secret of success — to save your powers for the real problems and not to waste them on imaginary ones.

"The nerve that never relaxes, the eye that never blenches, the thought that never wanders—these are the masters of victory."—*Burke.*

"To color well requires your life! It cannot be done cheaper."—*Ruskin.*

"True courage is cool and calm. The bravest of men have the least of brutal bullying insolence. Rage, we know, can make a coward forget himself and fight. But what is done in fury or anger can never be placed to the account of courage." —*Shaftesbury.*

"A great deal of talent is lost to the world for the want of a little courage. Every day sends to the grave a number of obscure men who have remained in obscurity only because their timidity has prevented them from making a first effort. The fact is that to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can." —*Sydney Smith.*

JOHN BRISBEN WALKER.

JOHN BRISBEN WALKER.

John Brisben Walker spent some eight years in classical studies, including among other institutions, Georgetown College, from which he went to West Point. To his athletic schooling at West Point undoubtedly a great deal of his remarkable vitality and nervous power is due. While at West Point he received an appointment to the Chinese Military Service, and accompanied the American Minister to Pekin. After two years' stay in China, he returned to the United States to engage in manufacturing in the State of West Virginia, and although a man considerably less than thirty years of age, he built up a very large business, which was wiped out by the panic of 1873 and the floods. From West Virginia Mr. Walker went to Washington, D. C., to edit one of its leading newspapers. From there he went to Denver, and engaged in farming on a very large scale. His knowledge of engineering and keen foresight led him to purchase a comparatively small tract of land bordering on the Platte River, and this land he placed in such good shape, with but little expense, that he was offered one and one-half million dollars for the property, which offer Mr. Walker refused. He owns another very large tract of land adjoining the city of Denver proper, known as the Berkeley Heights, which is estimated as being worth several million of dollars. He is also the owner of Kingsland Point, some 300 acres of splendid residence property adjoining the city of Tarrytown-on-Hudson. Mr. Walker came East in 1886 and bought the then defunct "Cosmopolitan Magazine." In the short space of two years he increased the circulation of the magazine to the marvellous number of 300,000 copies a month.

Mr. Walker is responsible for the low price of magazines. He took the initiative by cutting the retail price of the "Cosmopolitan" from 25 cents to 12½ cents, and later to ten cents, setting the pace for Frank Munsey, who made his magazine 10 cents. Since then a number of ten cent magazines have sprung up. It is undoubtedly true of the "Cosmopolitan" that it is the most instructive of the ten cent magazines published. It has the most representative list of contributors from all over the world of any of the magazines published.

What Mr. Walker has accomplished in the past eighteen years is truly marvellous, and is all due to his admirable character, his sincerity and courage. He is one of the few representative men who would rather do right than be President.

Mr. Walker is deeply interested in the public welfare. He was the first American to offer a prize of any consequence for the swiftest and most serviceable automobile. He was the first American to offer a prize of any considerable size for an air-ship. He is a staunch advocate of good roads, and strongly advocates a parcel post system like that which is in vogue in Germany and in England.

"What is defeat? Nothing but education; nothing but the first steps to something better." — *Wendell Phillips.*

CHAPTER XVII.

Suffering Is After All an Educator — It Can Be Made a Stepping-Stone to a Greater and a Nobler Life — Don't Allow Difficulties to Overcome You — It Is By Conquering Difficulties That Superior Men Are Developed.

There is one particular influence of incalculable value in the development of broad mental powers, combined with delicately adjusted human sympathies. It is rarely mentioned anywhere. It is not a part of any college training. It is never taught in schools; but nevertheless it is a power in the reformation of this world, and in the carrying of it toward what is good, noble and true, that is greater than are all the combined

forces that pretend to work with this object in view.

I speak of the broadening, strengthening and ennobling influence of suffering. Do not laugh at this statement. Give it a moment's thought. Recall to mind the men who have accomplished great reforms; men who have practically revolutionized oppressive conditions; men who have been inspired with the monumental energies needed to bring about the ends that they had in view, and you will find that they owe much of their intensity of purpose, their strong, unswerving convictions to the suffering that they were compelled to endure at earlier periods in their lives.

Suffering an actual aid to increased powers of body and mind? It may seem a strange conclusion. But, after all, it simply follows the universal law. It is

only through efforts that strength can be acquired. A muscle is developed by regular use. Our mental powers are acquired by reading, studying and thinking. But in order to go beyond the usual thinker, in order to surpass him and to be able to form independent conclusions of your own, you must have strong reasons for intense concentration of mind on some particular theme. For instance, if you are compelled to suffer severely from some cause, your mind is naturally strongly concentrated on that particular subject. You form your own opinions. They may differ from those of your associates and friends, and hence you may be called a "crank."

Though suffering may be of general value, its surpassing importance to human life lies in the fact that it broadens and makes the sympathies more deli-

cately acute. The man or woman who is to have real, true value, in this or any other age, must possess a sympathetic nature. He must be capable of "feeling" the needs of his fellow-men, and when he has suffered severely himself from the very evils he denounces, then, indeed, is he doubly prepared for his work.

Therefore, my friends, cease your complaining of the difficulties that you may encounter in life. It is only by conquering difficulties that men and women of character and power are developed. A man or woman who has not suffered has not completely matured, either sympathetically or mentally. He or she is still a child in many ways.

Are you suffering now? Have you suffered in the past? Your suffering was not an enemy. It was a friend —

a most sincere wonder-working friend, for if it failed to make you view the world in a different light, if it did not rid you of self-inflated egotism and show you your own infinitesimal importance, if it did not leave you broader, stronger and more sympathetic in character, then your suffering was without a purpose.

If you have not been made better through suffering you have allowed it to master you completely. You cannot avoid suffering. At some time in life it is bound to come. And it is better that it should come. But, when it does come, do not allow it to crush you. Bear it like a man or a woman in full possession of your complete powers.

If the full import of your sorrows for a time completely prostrated you, do not fight against them. Give way to your

grief to the full extent of your harrowed soul. Cry to your heart's content. Have it out with yourself to the end. Do not make the mistake of trying to restrain your feelings. Give them full vent. It will mean that your sorrow will be within control so much the quicker. But when you feel that you are again yourself, even for a few moments, begin to manifest your own powers of control. You have suffered; you may be suffering still; but remember that suffering may be used as a stepping-stone by which to rise higher and stronger, or it may be the means of crushing you beyond recall. Which shall it be in your case? Ask yourself plainly: "Shall my suffering crush me, or shall I rise and develop strength of character that will enable me to crush it?"

"So many men fail," is Bishop Leighton Coleman's sensible warning, "because of carrying about with them long faces and uttering melancholy sounds. . . . . God made the sun not only to gladden the earth, but also the heart of man."

This will be the test of your character. This will tell whether you are meant for great deeds or whether you are to grovel in the dust of mediocrity. Remember that it is right to give way to sorrow for a time, but in the end profit by it; put it under your feet, and rise higher and stronger, broader and nobler in human sympathies because of it. This surely must be the interpretation of the higher law.

"The fewer our wants, the nearer we resemble the gods." — *Socrates*

CHAPTER XVIII.

The Mad, Wasteful Chase After Millions Cannot Lead to True Success or Give Happiness — Where the Acquirement of Financial Wealth Is the Sole Ambition, Life Is Always a Failure.

"No other business in this world pays so little as the chase after millions," says Max Nordau, the author of "Degeneration."

There was never a more truthful statement than this. To be a millionaire is the ambition of nearly every progressive business man. This desire has been ground within him, emblazoned upon his mentality by years of training at home, at school and in the business world.

The experience of John D. Rockefeller and others who have acquired excessive wealth would seem to deter no one from striving to reach this goal. The nervous strain was so debilitating in Rockefeller's case that he lost his hair, his beard, even his eyelashes. His stomach refused to digest food, and still he was the envy of the larger part of the civilized world. How sarcastically he must have laughed at the irony of this!

The chase after millions may pay financially. You may become extremely wealthy, you may be able to count your houses by the score, your land by the thousands of acres, and still you may be most miserable, for money cannot give happiness, frequently it cannot even give a moderate degree of satisfaction.

It cannot give health and it frequently

takes it away. And when Max Nordau says that a chase after millions does not pay, he means that usually it makes you a poor, weak, debilitated, miserable specimen of human kind.

Though you may have saved your financial capital, you have wasted, cast aside as worthless, that capital in the form of health which is worth more than all the wealth in the universe.

You have been foolishly extravagant; you have made an idiotic exchange. You have traded the priceless gem of health for that pitiable satisfaction that comes to a wealthy invalid.

You must feel in your own heart, as you look back and consider your mistakes, that you have been a fool, and you must admit that your chase after millions did not pay.

No sane man wishes to be vicious.

Cardinal Gibbons has written: "Our insatiable greed for gain, the co-existence of colossal wealth with abject poverty, the extravagance of the rich, the discontent of the poor, our eager and impetuous rushing through life, and every other moral and social delinquency may be traced to one of the five radical vices."

The possession of millions is not happiness. It cannot bring happiness, and the nervous strain incurred while securing this wealth usually leaves one a miserable wreck. The only satisfaction, the only happiness that results from all this struggling, is secured from the chase, and in the anticipation of the longed-for pleasures that never come.

Be moderate in your plans for wealth. Do not seek for more money than you can use properly. If the prospect of

possessing ten millions tempts you, and if you think you see your way clear to obtaining them — be content with a fraction of the amount, and devote the remainder of your energies to securing some more valuable aid to true happiness.

JOHN WANAMAKER.

John Wanamaker's only inheritance, but which stood him in such good stead in after life, and which was perhaps the secret of his success, was a combination of good health, good habits, a clean mind, thrift in money matters and tireless devotion to whatever he thought to be duty.

He had little of schooling. In his fifteenth year, he found work with a publishing house at $1.50 a week. His effort was to be the first at the store in the morning, though he had to walk four miles to his work every day, and he was likely one of the last, if not the last, at the store in the evening. Men who worked with him said that he was always bright, willing to accommodate, and very seldom out of temper. If there was an errand, "John" was always prompt and glad to do it. Thus he made himself liked by his employer and fellow employees, and when he began to sell, his customers liked him.

Mr. Wanamaker, when asked to what he attributed his great success, replied: "To thinking, toiling, trying, and trusting in God." A feature of his makeup that has contributed largely to the many-sidedness of his success is his ability to concentrate his thought. No matter how trivial the subject that is brought before him, he takes it up with the seeming of one who has nothing else on his mind. While under the cares of his stores, retail and wholesale, of his Sunday school, which is the largest in the world, numbering over 3,000 pupils; of the postmaster-generalship, of vast railroad interests, of immense real estate transactions, and while being urged to accept the nomination for mayor of Philadelphia, he has been known to take up the affairs of a struggling church society, or the troubles of an individual, with the interest of a pastor or of a professional adviser.

In one physical particular Mr. Wanamaker is very remarkable. He can work continuously for a long time without sleep and without evidence of strain, and make up for it by a good rest afterwards. This, perhaps, is because of his lack of nervousness. He is always calm; under the greatest stress he never loses his head. This very likely is due to training, as well as to inheritance.

The lesson of Mr. Wanamaker's life should be one of interest. It teaches the value of untiring effort, of economy, of common sense applied to business. It gives one proof that no type of success is beyond the reasonable ambition of any youth in this country who desires to succeed.

[Courtesy of "Success" Company.]

"Can wealth give happiness? Look around and see what gay distress, what splendid misery." — *Young.*

CHAPTER XIX.

Wealth Does Not Necessarily Bring Permanent Pecuniary Independence — Money That Comes Without Effort Is Not Appreciated and Often Wrecks Man's Highest Characteristics — Inherited Wealth a Grave Danger — Like Powder in the Hands of a Novice It Is Liable to Lead to Ruin.

One of the strongest ambitions of the average man with a family is to leave his children pecuniarily independent. He works diligently day after day, year after year, in many cases to accomplish this one single purpose. He may have had to struggle hard in his youth, he may have surmounted great difficulties, fought against circumstances which require great strength and intense concentration in order to conquer, but he

prefers that his children should not have to struggle and suffer as he did.

"My children shall be free from all this. They shall enjoy life. I will leave them in comfort."

Poor, foolish man! He sees pecuniary independence only in the possession of a certain amount of wealth. Pecuniary independence came to him through hard work. He imagines that his children possess his individuality which he developed by his struggles and his suffering, and he believes that by merely leaving them enough of this world's goods that they will be forever independent.

Money does not bring independence. There is only one condition that brings absolute independence and that is the development in each individual of powers which are needed and will be paid

for in this busy world. Every child, whether boy or girl, should be made pecuniarily independent by being taught an occupation, a profession of some kind, which will make them useful and valuable in some capacity. Pecuniary independence is therefore merely ability to earn one's own living.

Not long ago a newspaper reporter dropped into a chair in the private office of that great manipulator of middle-western railroads, Stuyvesant Fish. The journalist had an important object to gain. What promised to be a very brief conversation developed the fact that the reporter was well-posted on a subject that is one of Mr. Fish's hobbies. That discovery aroused the instant interest of the multi-millionaire in his caller. The two men chatted for some twenty minutes before a turn in the talk

brought out this little reminiscence from the great railroad man:

"If there was anything within reason and sense that I wanted as a boy I guess I came pretty near having it. I did not know the meaning of the cost of anything. Even the things that I purchased myself were not associated with any idea of values. All I realized was that I wanted them and passed over money or a check in exchange therefor.

"My college days were one long dream of luxury. Nowadays I often smile at the recollection of all the things that I then considered as being necessary to happiness. Money was as nothing. My father paid all the bills ungrudgingly. His attitude was one of expectancy as to my next request for funds.

"But my father was not such a foolish man as you might think from all this.

He gave me everything reasonable that I wanted up to the time when I made my start in life. Once out of college, and after a brief rest following my studies, he took me into his office as a clerk.

"I stood on an exact footing of equality with the other clerks — nothing more. My pay was fifty dollars a month. Room and board I had at home, and paid nothing for them. But every other need of mine had to be met out of that fifty dollars a month. I was not allowed any income 'on the side.' Nor could I draw a dollar in advance of the day when it became due. When I remonstrated that I needed more money my father replied:

" 'Make yourself worth a larger salary.'

"And there it was in a nutshell. I be-

gan to acquire a very fixed idea of the exact value of money, for I had to earn all I got. Of course I could have obtained all but unlimited credit; I could have found plenty of sharks eager to loan me money. But my father gave me a very lucid idea of the nature of the disciplinary measures that would be employed with me if I departed from his rule of living strictly within my income.

"Step by step my salary increased; but strangely enough, you may think, my desires were soon behind my income. I had learned how many things I could do without. I had discovered just what I ought to pay for the things that I did need. By the time that I began to handle large sums of money I think I can say honestly that I knew the real worth of each bank-note and check that was under my control. Nor am I ever

likely to forget just what a United States dollar represents in labor or in buying power."

Suppose some conscientious man should leave his children fifty, one hundred, two hundred thousand or even a million dollars. How long would it take these same children to spend this money if they knew nothing of the practical things of life? How often is this exemplified! Affectionate fathers straining every nerve, bringing themselves down to premature graves, merely in order to build up a fortune which their children run through after a few years? If such men had been sensible, and had taken life more easily, — if they had made each of their children learn some useful occupation, the knowledge acquired through their efforts in this direction would have enabled them to use

more sensibly what finally might be left to them.

I appeal to the sensible, hard working, conscientious men of this country to stop laying up wealth for children to spend in wasteful extravagance. You are only keeping all possible pleasure out of your own lives and accomplishing a similar result in the lives of your children. *First, see that they are developed into strong, healthy, superb specimens of manhood and womanhood.* When this has been assured then let them use their own judgments in selecting an occupation wherein they may be made capable of earning their own living in case such a necessity arises.

"I know of no great men except those who have rendered great services to the human race." — *Voltaire.*

CHAPTER XX.

The "Sharp" Man Is Not a Success — He Is Too Sharp, and Overreaches Himself As Well As Others — Even His Employers and Associates Share the General Distrust of Him — The Sharp Man's Entire Time Is Spent in Acquiring Knowledge That Is Useful Only to Take Advantage of His Fellows.

Too often you hear it said of a man: "Oh, he's a *sharp* one! It isn't often that anyone gets ahead of him. He's as keen as steel, and the fellow who tries to get ahead of him is pretty certain to feel ill over it afterwards."

And, generally, the words are uttered with an emphasis of admiration. Your truly "sharp" man is little short of a demi-god with weak-minded people —

always provided, of course, that *they* do not in any way become his victims.

Employers who do not devote as much time and effort as they should to thought are likely to admire the sharp man in many ways — so much so that they often give him employment. "No need to worry about any of my competitors getting ahead of me where he's at work," these foolish employers say, complacently. "Oh, he's smart and sharp! Every time a trick is tried on him he has a better trick ready. Some of my competitors who have tried to get ahead of him spend most of their time now in swearing at him behind his back."

Now the type of man who has been here sketched is just the kind of a fellow who *doesn't* succeed in life. He doesn't for the simple reason that *life holds no success in store for this kind of man.*

Every intelligent man's hand is against the sharp man. No intelligent man is afraid of the sharp man; as soon as the former finds the latter out he avoids him. The sharp man himself is not really intelligent; if he were he would not be a sharp man.

Pick out a good sample of the sharp man — and make sure that he is a genuine specimen of the type. Find out if he is really liked by those who are brought much in contact with him. No! — every time. Then why is he disliked? Because those who deal with him know that they have to be incessantly on their guard against him. The weak and timid are afraid of him; the brave and intelligent man wants nothing to do with the sharp man for the simple reason that the former knows that it takes so much time and such eternal vigilance to watch the

sharp man sufficiently that business relations with him are wasteful and otherwise unprofitable.

Is the sharp man respected? How can he be by the weak and timid, who are afraid of him? It is the God-imposed mission of the stronger to protect the weak, not to harm them. Is the sharp man respected by the brave and intelligent? Now, whoever heard of an intelligent man respecting one whom he was bound to distrust? It is possible that, here and there, a fool will feel a sort of respect for the sharp man, but the fool is outside of the equation in all problems that have to do with the attainment of success.

SET IT DOWN AS A CARDINAL PRINCIPLE THAT NO MAN CAN TRULY SUCCEED WHO CANNOT COMMAND THE RESPECT OF THOSE WHO KNOW HIM BEST.

Argue against this axiom as you will, you are but fighting the truth; you are kicking the points of your bare toes against the hard stone wall of incontrovertible fact. Contend that actual success can exist without the respect of your intimates, and you are one of the fools of whom it were a pity to take advantage.

Doesn't the employer like the sharp man as a member of his working staff? Doesn't that sharp man stand as a barrier to imposition and failure? Now, if it is foolish and destructive of success to be a sharp man it is equally so to employ one, for the employe is merely the agent — the deputy — of the one who employs him. If we possess a single trait that is undesirable it is equally undesirable in one who represents us in business.

That keen and incisive thinker, Elbert Hubbard, went straight to the point when he wrote:

"An ounce of loyalty is worth a pound of cleverness. Astuteness adds nothing to the wealth of the world. The astute man is worth nothing to the community — all his astuteness is valuable for is to protect himself from other astute men. And his shrewdness and his astuteness so advertise themselves that nobody trusts him — nobody believes in him. This type of the sharp man is found in every community."

Your sharp man may be low and cunning; the nearest approach to intelligence that he manifests may be his knack of besting others before they best him. Or he may be a man of somewhat imposing manner, with an outward veneering of sincerity; he may seem in-

telligent, but the negation of this idea lies in the very fact that he is willing to be a sharp man. He may be even moral and honest, according to the strict letter of the Ten Commandments, but he is sharp, and as soon as you find it out you are obliged to avoid him in business or social affairs.

Take an extreme illustration of the case: It is no part of your scheme of success to get yourself shot. If you know that a certain man has a hobby of discharging a loaded gun at everyone who walks across his property, you will naturally avoid both the man and his real estate. The sharp man is just about as fatal to your plan of succeeding in life, and you leave him alone. Cut off from others, the sharp man has no chance to succeed for himself.

Sharpness is the extreme opposite of

stupidity. The development of either quality in your make-up is equally fatal to any hope of success.

The truth is always to be found in the exact mean between two extremes. That doesn't mean that you should be half sharp and half stupid, but that you should possess nothing of either characteristic, but be equally free from both faults.

The results of this analysis of the sharp man bring us back to a foundation of good judgment so easy of grasp that it presents no difficulties to a bright schoolboy. The successful man must be one who is so honest and straightforward that all who have frequent dealings with him know from experience that, whenever he opens his mouth to speak, the truth comes forth.

Recognize the fact that the best inter-

ests of yourself and of the community are served by scrupulously fair dealing in everything. The whole basic law of trade requires that everyone connected with a business transaction should reap a satisfactory profit.

If all the harm of the sharp man's transactions fell upon himself we might be well content to let him please himself in his own way. But, as he injures others, he should be stamped out, wherever found, for the good of the community. And almost invariably this fate befalls him.

And probably of more importance is that a vast deal of time is required for one to become what is termed a sharp man. It is really an education in itself, and is vastly different from the knowledge that is necessary to protect you from the sharp man. The truly sharp

man has not had time in life to develop other especially valuable characteristics. All his time has been spent in searching for methods to secure the advantages of others. Such men never believe in working for what they might gain, though usually they spend far more time in developing these debased characteristics than would be necessary to acquire a legitimate and honorable profession. After a few successes, after securing profit from their dishonorable efforts, they are unfitted for legitimate labor.

They become professional sharpers, the enemy of every honest, conscientious human being.

It is hardly necessary for me to advise my readers to avoid sharpers, but I would a thousand times more emphatically advise that you avoid becoming a

sharper. Whatever success he may make, is nearly always transient, and in developing the characteristics which are essentially a part of such men you destroy every element of character in your own makeup which is of real true value to life.

The ideals of honesty, honor and truth, which are possessed by a man of intelligence and a clear conscience, must quickly be annihilated in one who starts in life with the idea of becoming a sharper. And if you have no ennobling purposes in life, if your objects in life are gross and lowly, the characteristics you develop, will make satisfying happiness impossible.

At the head of every great mercantile organization, you will in nearly every instance find men of sterling principles, men who are just in their dealings, men

who have climbed to the top because of their unswerving integrity, and do not forget as you view the career of a sharper that he has to work harder and study more diligently to thus be able to take advantage of honest men than he would to build a foundation for an honorable career.

"Don't wait for a higher position or a larger salary. Enlarge the position you already occupy; put originality of method into it. Fill it as it never was filled before." — *O. S. Marden.*

CHAPTER XXI.

Overworked Employees Rarely Succeed — Do That Which You Can Do Well — Clock-watchers and Grumblers Are Miserable Failures — Strive for the Ability to Do Your Work Without Supervision — A Plain Talk to Those Working for Wages.

An employee who allows himself to be overworked lessens his value to the man who buys his services.

But there are at least two kinds of "overworked" people. To which kind do you belong? Think this over carefully, for your decision and the action based on your decision are *vital* factors in your success or failure.

The first kind of "overworked" employee is altogether too common. Every employer of experience knows him, and

is on his guard against the fellow. He is the one who never reaches his work a minute ahead of time, and who watches the clock all day long for the sole purpose of informing himself as to how many hours and minutes more it will be before the day's toil is done.

This rather worthless fellow is almost invariably a grumbler, too. He shirks as much work as possible, and he always begins any new task with a sigh, a frown, or some other manifestation of his discontent over being obliged to work at all. The worst of it is that this fellow's disease is more than mildly infectious. Gradually he produces in others the same symptoms of worthlessness that he himself displays.

This kind of an "overworked" man is sure to grumble that he is worth more to his employer than he is getting. He

ought to be; otherwise where would the employer's profit come in? You who hire your services to others must always bear this in mind: Your employer must make some profit in his business; if he does not do this he cannot afford to remain in business. If he pays you all the profit you earn then he does not make a cent out of your services.

If an employer understands what he is about he determines to make a certain profit out of employing you. With that idea of profit fixed in his mind he wonders whether it is possible to grant your request for higher wages. In all justice to both parties he should decide what you are worth to him per week, and deduct from that the reasonable amount of profit that he wants from employing you. The difference is exactly what your weekly salary should be.

The great trouble with the kind of a fellow I am talking about is that, when the profit is deducted from the amount he is worth, the resulting weekly wage is so small that he who receives it is barely able to "keep body and soul together." If that is the case with you, and you are working for a sensible, just employer, whose fault is it that you have so few coins to jingle in your pocket?

The cry of favoritism is heard everywhere. As a rule there is very little cause for the charge. I admit that some employers are guilty of showing undue favoritism, but such hirers of help are rarely able to remain in business through life. It is said that corporations have no souls. Why should they have? It is out of their line. They are engaged in buying materials and services on which to make a profit. And

they want just the kind of services that bring them in a sure and large profit. The man who has such services to sell is more in demand, and at higher prices, than ever before in the known history of the world.

Why, just take the trouble to inform yourself on this point. In this country there are hundreds and hundreds of men who receive from corporations salaries larger than that paid to the President of these United States. And the corporations pay these high salaries to men who have demonstrated that they are successes themselves and can help to make successes of the corporations that employ them.

Every business man, every firm, every corporation is constantly on the lookout for men who can make themselves worth big pay. It is the grumbler, the clock-

watcher, the man too easily overworked, the fellow who wants all he is worth without allowing the employer any profit who is slated to "go" when discharges are being made for any reason.

Unfortunately this type of overworked fellow is so common in every business establishment that employers have to devote a good deal of their time to discovering such leaks and stopping them up by engaging new help.

Don't go on looking for something in return for nothing. And don't expect all you are worth; allow the other fellow a share of your value in return for putting up the capital that makes it possible for you to be employed. Cultivate a sensible view of the question, live up to that view, and you won't be long in discovering that there is a larger balance between your value and the employer's

profit. Do everything you do with a vim; do it honestly as well as industriously. Don't be afraid of overwork. You are never being overworked until your mind and body suffer in consequence.

Of course I don't mean that you should make a straining horse of yourself just for the mere sake of doing so. If you work hard for Smith at the rate of ten hours a day when you can earn as much by working hard for Jones at the rate of six hours a day, then you are making a foolish barter of your services for money. But wherever you work, whatever the number of your hours, work for all there is in it. You will find that there are plenty of sensible employers in the world who will give you as large a share of the value of your services as they can afford to do. And the

man who is known to work without a watcher finds the securing of employment one of the easiest things in the world.

Make yourself so invaluable that your employer will feel serious concern over the thought of losing you. Then, if there is any favoritism in the shop it will come your way and you'll be entitled to it. Just as long as you are the kind of employe that your employer can duplicate by going out to the sidewalk, or by putting an advertisement in the "help-wanted" column of a newspaper, just so long financial frost-bites will nip you, and you're not worth a particle of sympathy. Any employer will tell you how difficult it is to obtain capable men for *responsible* positions merely by advertising for them. These capable men are pretty certain to be employed. The

only way of getting the services of such workers is by offering them much more than they are receiving from some other employer.

Don't ever lose sight of the fact that you can come very near compelling the payment of all you are worth. A man who is really valuable can keep a waiting-list of men who would like to employ him.

In the beginning of this chapter I spoke of two kinds of overworked men. The second type, to which I will now refer, is met with rather oftener than should be the case. He is the cheerful, zealous, anxious worker who really does more than he can perform well. Finding that he can attend to a certain group of duties, he takes more and more on himself, until he is running at too high tension all the time. His body and

mind suffer from this abuse of his powers; he becomes confused, and has so much on hand that he cannot do everything well.

Don't jump instantly to the conclusion that you belong to this class. Take a long, introspective survey of yourself before you believe that you are being overworked. Consider, first of all, whether your health is being diminished in any way; and, if it is, reflect as to whether any excesses outside of business hours are causing the break. If you find this to be the truth, cut out the excesses and go on with the work.

Once you are convinced beyond the possibility of any honest doubt that you are really overworked, go to your employer and state the facts candidly. Point out to him just wherein you are overworked. Don't "kick," but show

him reasonably how much more valuable you would be to him were your duties eased up a little. If your employer is a sensible man he will meet you on your own ground, for, after all, he is trying to make a profit on your services, and he doesn't want you to do so much work that you can't do it well. In other words he doesn't want to lose the profit that, until recently, he has been deriving from having you around.

Granted that your employer is a sensible fellow, and is made to realize that you are working at a loss to him through the multiplicity of your tasks, he will make things easier for you at once. Should he be such a fool as to refuse to do so it will be for you to find, at your first opportunity, a new place of employment, one where the head wants to make an actual profit out of you.

When you *know* that you are worth more money than you are receiving, don't be afraid to ask for it. Don't expect the increase to be granted off-hand. Treat your employer as a reasoning man; give him a little time in which to figure out whether you are worthy of an increase. And don't expect him to devote all of his energies at once to settling your case. There are several other problems that come up for his consideration through the business day.

Look for promotion systematically, and quietly let your employer know from time to time that you are doing this. Don't take up too much of his time discussing this subject with him, but contrive to keep it in his mind that you are prepared with all your energies to demonstrate that you will be worth more money in a more responsible position.

CHAPTER XXII.

The Value of Having a Specialty in Your Line of Work — Don't Be Satisfied with Being Merely an All-around Man — It Is the Man Who Knows More About One Especial Branch of His Subject Than Anyone Else Does That Gets Ahead Rapidly.

I have said much already about the absolute necessity of concentrating all of your working energies on the business or profession in which you are employed. But there is one phase of this subject that I have purposely refrained from discussing until now. And that is the advisability of specialization.

No matter what the nature of your employment it pays to be a specialist. To many people this term, "specialist,"

brings up the thought of a physician who devotes himself to the cure, real or expected, of one particular group of ills. Thus we have ear specialists, throat specialists, and so on. But specialists may be found in any line of human endeavor. With the medical "specialist" we always associate the idea that he receives higher fees than does the family physician. The latter covers the whole range of the human body, while the specialist, who has the same general training, has given most of his time to the study of the ills of one particular portion of the body, and he receives more money for his services.

It will be found to be the same in the practice of law. A lawyer who has made himself known in some such specialty as real estate conveyancing, or in probate court work, and who devotes

himself to his own particular line, earns higher rewards than does his fellow attorney who does an all-around practice. The general reporter on a newspaper is not as well paid as is the man who makes a specialty of horse or Wall Street news. There are specialists in every calling, and they are best paid of their kind.

We have Andrew Carnegie's word for it that he amassed his enormous fortune through making a specialty of knowing what kind of men to employ in his steel industries. And everyone of the small army of men who made fortunes under him was a specialist in mining, transportation of material, some particular branch of steel manufacture or sales — admitted specialists in something connected with steel manufactures.

If you have not yet made yourself a specialist in some particular branch of

your employment, think it over at once and devote every energy you can to becoming a specialist. You may say that there is no chance to become a specialist. You have just as much chance as any other fellow if you are as capable and as industrious as he is. You may object that there are too many fellows already who think they are specialists. Yes; there are too many who *think* they are, but there is a great demand in every industry for real specialists.

Here is a sample case of what I mean by building up from a small start to a position as a well-paid specialist:

You may start at very small wages as cash-boy at the lace counter in a dry-goods store. If you are made of the right material you will be, bye-and-bye, the newest salesman behind the counter. Start right in now to become a specialist.

Learn to know every piece of goods that you have on your shelves. Learn to distinguish unerringly between the different pieces of goods. You will find that some kinds of laces are costlier than others; *know* why this is so. Learn how much is paid for these laces under your care, and remember how much is charged for them. Examine the fibres and workmanship of the different laces; know all about their histories and compositions. Test the laces under the microscope and learn how to make the usual chemical tests. In short, don't be content with the price-marks and the yard-stick. Follow up every kind of lace until you know all that can be learned about each. Put in time at home evenings, and go anywhere that you can pick up more information on the subject. It won't be long before those over

you will discover that you are the one man at the lace counter who knows more than the other salesmen put together. You will find yourself in charge of the counter. Later on you will be roaming over Europe, with a good salary and an expense account, as the firm's buyer of laces.

This is the history of a young man who lived and who lives today, only he started as the new salesman instead of as cash-boy. What he has done you can do—always provided that there's the right kind of stuff in you.

Perhaps you will object to the idea of spending evening time in the study of the matter at which you have worked all day, arguing that you have given the employer his stipulated amount of service, and that you want your evenings for enjoyment. Oh, very well, then; you

are not made of the right stuff for real success. Step down and make room for the next man to pass up above you. If *he* has the right sort of stuff in him he will go on up to the head while you are talking of favoritism on a salary of ten or twelve dollars a week.

Don't be afraid of spending some of your evening time in making of yourself a specialist. It lasts for only a little while at the outset, anyway. As soon as the average employer finds out what you are up to, and that you are amounting to something at it, he will put opportunities in your way for studying and learning during business hours. He is anxious to help you to help him make more money.

Don't try to learn everything about the dry-goods business, or about the manufacture of shoes; don't try to cover

every field of law-practice or of anything else. Make up your mind as to just what special branch of your calling you are fitted.

Be a specialist—a real, competent specialist—and life is smoother, easier, happier, more prosperous—more successful.

TOM LOFTIN JOHNSON.

Tom Loftin Johnson, millionaire mayor of Cleveland, and Democratic leader of Ohio, is a Kentuckyan by birth and an Ohioan by adoption. He is a radical exponent of the most radical phase of the Western anti-trust sentiment.

Young Johnson began his career as an office boy, and by the use of open eyes that will discover opportunities everywhere, he has worked himself steadily up through his own genius to the honored position and well earned riches that he now possesses. Though a man of wealth he has won his way into the hearts of the people by championing their cause at every possible opportunity. He is opposed to all Governmental privileges whatsoever, spending his wealth in destroying sources of monopoly. He is a hard-headed, practical mechanical genius, with a large touch of sentiment. His inventions are well known. The street car fare-box, turn-table and the Johnson Girder Rail, were the means of furnishing him great wealth, which, as has been said, he is spending to destroy all governmental privileges that enrich the few possessing them.

Though stout, Mr. Johnson's physical endurance is amazing. He has been leading a life of strife, and some of his latest struggles have involved his material and political fortunes. Despite this strain he sleeps as peacefully as a babe, and this is due to his splendid robust physique and good condition of health.

Mr. Johnson attributes a good deal of his success to taking the public into his entire confidence and telling them frankly of his intentions beforehand.

[Courtesy of "Success" Company.]

"It must always be remembered that nothing can come into the account of recreation that is not done with delight." — *Locke "On Education."*

CHAPTER XXIII.

Healthful Recreation a Great Aid to Success — The False Kind and the Real — Recruit Your Energies by Refreshing Enjoyment of Well-Earned Leisure.

What is true recreation? It is almost always associated with the enjoyment of spare time after the day's work is done. As a matter of fact recreation time is not spare time; it is just as necessary to have enjoyment as it is to have employment, food, a home or clothing. But as recreation follows work it may be said that it is any form of refreshing diversion from the day's toil.

But the true aim of this refreshment, if you are to get the most out of life,

must be to recruit your energies against the coming of more strain upon them. Sleep alone does not repair all the waste of a day's toil. It is just as necessary to take care of the mind as of the body. The right sort of recreation takes the brain away from its cares and leaves it refreshed against more work.

It follows, therefore, as an axiom, that any form of recreation that does not recruit strength is mis-named. Any excess of recreation spoils the benefit sought.

Dancing, for instance, out of doors or in well ventilated rooms is recreative and beneficial. It is good physical exercise, too. But the dance that continues until late in the morning or in close, heated rooms, spreads harm through the community, for it tires mind and body and detracts from the useful working

capacity of those who carry this amusement to its extreme.

Some people obtain the utmost enjoyment from the theatre; others find themselves bored every time they get inside of a play-house, though many theatres are so badly ventilated that nothing but harm can come from attending them.

If one is tired it is not easily conceivable how benefit can be derived from spending a holiday in a noisy throng of pleasure-seekers. After such an experience one usually comes home more tired out in body and mind than when he started.

Some are so tired bodily at the end of a day's toil that they wish only to rest passively until bed-time. If this brings refreshment it is the truest form of recreation in this individual case.

Others prefer to take a little walk after supper, and then to sit until nearly bedtime reading. If this answers the needs of refreshment then it is true recreation.

Eating may be made either a matter of overwork or of recreation. One who has learned to eat lightly enough, and only of the most beneficial foods and when honestly hungry, has learned how to make the evening meal an occasion of great refreshment—always provided that he sups in pleasant company. He who over-eats at night, as at any other time, finds himself oppressed by stupid, heavy feelings—"logey" perhaps he will term them—and recreation cannot begin in earnest until the passage of a little time has enabled him to get over the ill effects of his excesses at the table.

There are countless forms of recrea-

tion, and it is not necessary to go more into detail concerning them. It is natural to be fatigued in mind, in body, or in both, at the close of a day of normal work. If you wish to know whether any recreation, or the amount of it, is beneficial or otherwise, submit it to the easily-made test of whether it truly refreshes. If it does, it is; if it doesn't, it isn't. And vary your form of recreation as frequently as your best judgment dictates.

However, it must be remembered that recreation is really play. When we grow up we try to avoid the supposedly "childish" name of "play," and call it recreation. But the writer would urge with all possible emphasis the importance of the *play-spirit* in seeking recreation of any kind. Very often the playing of games in which the young in-

dulge can be advised for older heads, for we are only grown-up children. There are some things in which we should be children all our lives, and especially if we desire to get all possible joy and happiness out of life, we should retain the bright, fresh elements of childhood in our nature all through our advancing years. I believe in playing with the same zest, and with the same enjoyment at my age as I did when I was ten or twelve years old, and I believe I am just as much of a child now when it comes to games of this character as I was twenty years ago, and I intend to remain so. It is the capacity to enjoy games and pleasures of this nature which enables us to keep young. It is most amazing audacity for people to complain of growing old, when they do nothing to keep young. *You must*

feel young and act young, if you want to remain young.

For those of sedentary occupation, confined in offices and business houses, the most complete and satisfying recreation is unquestionably to be found in games involving considerable physical activity, or perhaps in some specifically arranged system of exercise. In the case of the latter, we could recommend any system of movements which brings into active use all the muscles of the body, and especially if one finds these movements interesting. Above all things, this exercise should be taken in the open air, or in rooms which are ventilated perfectly.

However, no carefully and scientifically arranged course of exercise can compare with a system made by Nature, and discovered by the children centur-

ies and centuries before the coming of the professional physical culturist. No scientist, with all his wonderful physiological investigations, will ever be able to devise a system equal to it.

Have you ever seen two or more vigorous children actively engaged in play? They run, push, pull, jump and wrestle, and bring every muscle in their supple bodies into thorough use, and seem to enjoy every movement. There is a lustre in their eyes, smiles upon their countenance, joy and delight expressed in every free and graceful movement. They exemplify the perfect system of physical culture.

This is the form of recreation through which the child builds up energy and vitality, to last perhaps through a lifetime of toil and strife. And I would recommend a certain amount of the

same thing for all "grown ups." Of course, owing to our surroundings and environments, many of us are unable to play like children, and in such an event we should substitute some interesting system of exercise, but let me again emphasize the necessity for taking this exercise in the form of play.

If you must be dignified, at these times of recreation, throw it aside and be yourself. This is absolutely essential if you are to realize all the benefits of any form of recreation. It is a common idea that when one has reached adult years it is necessary that he assume a fitting amount of dignity, and while perhaps a few may find a certain amount of satisfaction in this, yet through it they lose the refreshing influence of whatever diversion they may seek. As a prominent humorist once said, "Dig-

nity is no more a sign of real character and intelligence, than a paper collar is the evidence of a shirt." The pleasure of pomposity is to be questioned, it does not recreate, it destroys one's capacity for real enjoyment, blinds one to the real beauties of human life, and dries up all the youthful and elastic exuberance of one's nature.

Be yourself! Open your eyes to the sunshine of life! And PLAY!

"God may forgive sins, but awkwardness has no forgiveness in heaven or earth." — *Emerson, "Society and Solitude."*

CHAPTER XXIV.

Personal Appearance a Vital Factor in Success — Inestimable Value of a Healthy Physical Appearance — Pale-faced, Decrepit, Illy-Nourished People Excite Natural Repulsion — Personal Magnetism the Result of Abundant Health and Physical Virility — Neglect of Personal Hygiene a Bar to Success.

The strong young man who exemplifies physical manhood is armed with a recommendation of more worth than any letter possibly could be. The body is the indicator of the life of the individual! The young man who dissipates, who sins against his body in any way, will show the effects of his life in the bloodless complexion and sunken eyes that he possesses, or in the hues of

apoplectic purple. The employer does not need to smell the offensive odor of the cigarette that clings to the clothes and breath of the applicant for a higher position. He can see it clearly in the degenerated features, in the leaden color of the face and the deadened whites of the eyes that are characteristic of the smoker.

There is not an employer that does not immediately become attracted to the young man who possesses clean-cut marks of character in his features, and who possess a well nourished, well groomed appearance, well set shoulders, erect head, firm step, and the mark of virility in his every action. We all like to see a finely-formed animal! There is vim, snap and power in a thoroughly clean-living and healthy young man. He creates an atmosphere about him

that is wholesome and inspiring, and wherever he goes and whatever person he addresses, he is sure to receive an audience. The young man with hanging shoulders, a weak, thin voice and retarded mental and physical development, whose high, moral tone has been lost by degrading habits and thoughts, who is a physical and mental bankrupt, is a miserable failure and excites a natural repulsion in every healthy person he meets. Instead of becoming a powerful, attractive force, drawing to himself things that he desires, and that may help him in life, he becomes a repellant force that scatters the quiet forces, and that leaves him to live and die a miserable blunder.

The mediocre, boy-positions in this country to-day are filled with young men who showed every promise of suc-

cess once, but who have either destroyed their virile physical and mental powers by self-debasing habits or else they have never attempted to develop their physical and mental attributes at all.

The power to judge, to weigh, to foretell and to THINK comes with the possession of a clear, well-developed brain. The smoker, the drinker, the young man who dissipates his vital forces in any way whatsoever injures his mental powers, and his chances of success. Tobacco and alcohol dwarf the brain! The young man who indulges in them is poor in planning and in executing, poor in thinking, reasoning and discerning, poor of memory, disheartened, discouraged, inefficient and lacking in high moral tone and principle. He occupies the foot of the ladder in life.

The young man who would succeed

in this strenuous age, in this keen, competitive life of to-day, must have his physical vigor and nervous power keyed to high perfection. He must have his brain perfectly clear and must not dissipate his vital forces.

Right here is where I would offer encouragement to the young man who heretofore has lived in ignorance of his best interests but who is willing to take the trouble to make of himself a MAN! You can acquire strength, character, a clear, steady eye and steady voice, strong nerves and a finely-developed body, no matter how enfeebled your physical and mental powers have become by wrong living. You *can* become a *man* and acquire success in life! You do not need money! You do not need backing or influence! *All you need is will-power and determination!*

You possess *will-power*. It is a God-given attribute latent in every human being. All you need to do is to exercise it, and it will become more powerful every time you use it. Determine to be strong, to be clean and to acquire high moral principles to guide your life, and you will draw forces to you that will help you.

Personal magnetism, the power to attract people to you, is nothing more than powerful physical and mental vigor that comes with superabundant health. The more perfect your body is kept and the more health you have, the more personal magnetism you will possess.

Hygiene plays an important part in the personal appearance. Be cleanly, not only in your manner of dress but in your personal habits and in the care

of your body. Too much meat and impure foods cause the offensive perspiration that oozes from some persons. The poisons find their outlet through the pores of the skin. Bathing will tend not only to keep the body perfectly clean but it will promote more life and better spirits, and these in turn beget confidence and aggressiveness in your ambitions.

A bad breath, minor as it may seem in the detriments that stand in the way of a young man, is yet an important thing to think about. A bad breath, whether caused by some stomach trouble, by decayed teeth, by the stale odor of some alcoholic beverage, or by tobacco, is revolting to a healthy person. A bad breath very often has injured or interrupted the chance of an audience with an employer or prospective cus-

tomer. Hygienic measures should be employed to remedy this condition. It is damaging to a young man's chances.

HERBERT A. VREELAND.

Herbert A. Vreeland began work on a gravel train of the Long Island Railroad. He was determined to do something and had a fancy for railroad work. This working on a gravel train was the first opportunity that presented itself, and he took it. He did not work very long on a gravel train,— was promoted from one position to another on the railroad. Attributes his success principally to "sticking to it."

Was born at Glen, Montgomery Co., N. Y., October 28, 1856. Son of a clergyman. Received a common school education. At the age of thirteen began to earn his living by filling ice carts, then by shoveling gravel with the night train on the Long Island Railroad, and

successfully filled the positions of track walker, switchman, foreman, freight brakeman, conductor, and general manager. Took a leading part in the consolidations of New York City's street railway lines, was trustee and director in several Companies.

Mr. Vreeland is deserving of great admiration for his very humble beginning and the great success he has achieved. He is very popular among the thousands of men in his employ, from the fact that he mingles with them, listens to their tales of woe, tries to adjust them, and endeavors to be one of them. He frequently takes a ride on the front platform of his car with one of his motormen, when he might, considering his station, be riding in his carriage. He prefers this way of keeping in touch with his men and keeping their good will.

Mr. Vreeland is responsible for many improvements instituted in New York's street railway line.

[Courtesy of "Success" Company.]

"The world is full of half-done, botched work, the result of weak and sickly lives." — *Orison Swett Marden.*

CHAPTER XXV.

To Attain Greatest Success, Body and Mind Must Be Kept in Perfect Condition — "We Are Fearfully and Wonderfully Made" — The Living Body a Delicately Constructed, Marvelous Machine — Every Part Must Be in Perfect Working Order to Attain Highest Results — Close Relation Between Body and Mind — Proper Food and Drink Assumes Great Importance.

The living body is a wonderfully constructed, delicately adjusted mechanism, beautifully and marvelously made and yet, with proper cultivation a powerful and enduring machine. Man is the masterpiece — the highest fulfillment of God's plan. It is said that every wonderful invention, every archi-

tectural scheme is found in miniature in the human body.

As a machine each part, each function and organ of the body performs its definite work and the proper working of each produces that harmony that is essential to perfect health, and perfect health is necessary, *vitally necessary,* to attain the highest results in any line of work. Any break, any leakage, any overburdening or careless neglect of one part of the body will affect the harmonious working of the body as a whole, and in direct ratio this condition will affect the mental powers. Without a sufficient supply of blood sent to the brain by that wonderful pumping organ, the heart, the intellectual power could no more be made to do its work efficiently than could a steam engine without its fuel. It is clear to the simplest mind,

then, that the more perfect the circulation of the blood in the body and the more pure that blood is which circulates, the better will the brain do the work that may be required of it.

Pure blood is manufactured from pure, wholesome food. The quality of your blood will be determined by your diet, as also by the *power and strength of your digestive organs.* The blood's circulation in every part of your body *will depend upon the strength and power of your heart muscles.* Its æration and purifying *will depend upon the efficiency of your lungs.* Blood nourishes and builds up. If the circulation is perfect, the blood will be carried to every organ, including the brain, and these parts and organs will increase in size. The stronger they become the better they

will perform their definite functions. We see how every organ has its part in the perfect whole, and how vitally necessary it is that they be kept in perfect working order. If the proper amount of vigorous exercise is not taken, which develops nervous energy and mental power, not only will the muscles become flabby and weak, but the function of every organ in the body and the soundness of every tissue will suffer. Imperfect circulation of the blood and imperfect elimination of waste matter results. The muscles and the internal, vital organs become encumbered and overloaded, the heart becomes weak, the lungs lose their elasticity and begin to rot, the appetite dwindles to a vanishing point, the process of digestion becomes a burden and the animated feeling of health and strength, self-confi-

dence, courage and action is gradually lost, to be substituted by weakness, irritability, lack of ambition, discouragement and despair.

Can a man accomplish any great work when in physical ill-health? Do you feel like solving a knotty problem when you have a toothache or a severe touch of rheumatism, or any other physical pain? Physical ill-health will immediately deject the spirits and render the mind incapable of performing the best work. Every part of the body must be kept in perfect working order. Any disturbance of any part will affect the whole. Any break in the perfect rhythm, any divergence from that inexorable law of nature that governs the human body is visited by a penalty. We must suffer in lack of brain power, intelligence, force, vigor and perfect

health in just so much as we live in ignorance and error. I have no patience with self-made weaklings — mental or physical! With the man who cannot get along in this world owing to habits of life that are constantly dragging him down, and who will not make the attempt to shake off these weaknesses and become a *man!* He is generally a coward. He dare not examine himself to find out the sins and errors of living that throw him out of harmony with the working of the law of life. If we recognize that we cannot commit a sin in this world without suffering a damage in return, that we cannot break a physical law without the consequence of an enfeebled condition, mental and physical, sooner or later in our lives; if this were better understood; if we used our brains to reason

this out more fully, there would not be the suffering, the crime and the miserable failures that confront us at every step we make.

The moderate drinker sips his stimulant, time and time again. The smoker consumes his moderate amount of tobacco day after day. The glutton satisfies his abnormal appetite uninterrupted for years, and the sexual slave continues his degradation in seeming security. Yet they are but storing up a punishment that will wreck their chance in life and make them brainless nonentities or pitiable wards in an asylum for mental and physical wrecks.

The power of the body is great. It will fight against the poison you spill into it through your stomach, or the poison you *smoke* into it for a long time. It will recuperate again and again from

the excesses that debilitate your system. But the overtaxed machine will give way at some point, some time in your life. Some overtaxed organ will break down. Usually it is the powerful heart! The circulation will be weakened. As a consequence every organ will be weakened. The brain will suffer. Memory will go. Good judgment, the power of reasoning and discerning correctly will be found wanting. Eye-sight, hearing and, in fact, every one of the senses will become affected. A young man whose head should be clear, whose body should possess an abundant supply of physical vigor, who should be fired with that ambition and courage and self-confidence that comes with a clean, correct life and well-developed body, presents the picture of premature decay, physical and mental incapacity; he presents a blun-

der in life, because he thought he could poison his body with impunity.

If you do not want to debilitate your nervous and mental power, your physical vigor and health, you must avoid every habit that tends to degenerate the body as a whole. Acquire a perfect physical condition and abundant health by building up your body, eating the proper kind of brain-building and body-building food and living an exact, intelligent life, and you will possess that nervous energy and mental power that is absolutely essential in the struggle for success.

"Nor deem the irrevocable past
As wholly wasted, wholly vain
If, rising on its wrecks, at last
To something nobler we attain."
— *Longfellow.*

CHAPTER XXVI.

Definitions of Success Vary Greatly — The Fool's Scheme of Success — Life's Truest Success Is Marked By the Development of Strong, Beautiful Children — The Value of Money Recognized — Money to Be Used as a Tool — It Should Not Be Mistaken as Life's Sole Object — The True Goal Attained.

It would be difficult properly to define success. Its definition, in the minds of various persons, would differ as widely as do human characteristics. That which means success to one might assume an opposite character to another. But, briefly defined, success means the attainment of life desires; the accomplishment of one's ambitions. It would mean the satisfaction that comes to

those who have reached the goal in life's strenuous race.

To a humanitarian success means the accomplishment of all that which would assist in producing a stronger and a nobler race; to the miser it means the hoarding of gold; to the merchant the building up of an immense business; to the politician it means the power to influence the masses; and so on.

But this closing chapter refers not so much to the particular phases of success that inspire the average individual. It is written to call attention more especially to that particular success which rounds out a human life to its utmost completeness and assists in developing the human powers of appreciation of all that brings health and happiness.

The miser, whose pleasure is found in listening to the jingle of gold; the

political boodler, who gloats over the downfall of his enemies; the schemer, who feels his pulses throb with satisfaction as his purse is filled at the expense of human suffering—all these do not represent real true success; they do not add one iota to human health or human happiness. They cause a vast deal of suffering, and yet do not secure pleasure or satisfaction beyond the exultation that their perverted minds may be capable of feeling momentarily. It cannot add to their happiness, because when one has become so demoralized as to enjoy the fruits of such ambitions he has not the capacity for happiness, and cannot understand or appreciate its true meaning. The grim satisfaction that comes to a beast of prey when he gloats over a weaker enemy that he has crushed, cannot be called happiness fur-

ther than the opportunity it may give to surfeit hunger. And when one believes that complete happiness lies only in the acquirement of wealth, only in attempting to satisfy the greedy, grasping desire for gain, he is following erroneous conclusions and his final awakening will be fearful to behold.

Real, true success, which thrills the nerves with a satisfaction that can be felt only by a superior nature, carries with it increased health and strength and happiness for yourself and all human kind. Success that grinds down, that benumbs, that destroys; success that is acquired by using the bodies of struggling men and women for steps on which to ascend, does not give any permanent satisfaction, cannot give happiness.

If you desire to be really and truly

successful, and wish to feel at times that complete happiness which comes to one who has accomplished important and helpful results in this life, assist in building a monument to your work in the form of strong, beautiful, living, breathing human beings. Such a monument will live and grow after you. It should broaden and strengthen and build upon your own teachings.

There is no fame, no glory that has ever been achieved by a human being that can be more lasting, more beneficial to human life and health and happiness than a monument of this character. And all who assist in the great work of building this monument must feel the deep and satisfying joy that comes to him who knows that his life has not been purposeless, aimless, without fruits of vast value to his fellow man.

"Of course I am quite aware," Elbert Hubbard pungently observes, "that some psychologists say that we merely succumb to the strongest attractions and call it choice, but the theory is a trifle too lame for the average brain, and fatalism as a religion went out with Schopenhauer."

Stop striving and straining and struggling for wealth represented only by money, for the pleasure, the satisfaction lies entirely in anticipation. There is no pleasure in its realization. It is vain and empty.

You have anticipated all sorts of pleasures. You have believed that happiness would be yours if only you could secure wealth; and after securing it, after all your struggles, you are more dissatisfied than ever, more miserable than you ever were before.

Stop this striving for wealth, the empty bauble which will only fill your life with misery and eternal strife. Begin now to struggle for wealth of mind and wealth of body, for then you will secure a capital that is worth more than all the money in the universe. You will then be really and truly successful. You will have something of value to your life and to the lives of others whom you may influence. Mere financial wealth compared to a wealth of this character is like comparing dross to gold, darkness to the radiance of warm sunlight, the ugliness of old age to the beauty and fairness of youth.

Go on in your mad endeavors if you must. Go on straining your nerves for the rewards that come to him who has broken every law of health in his struggle for financial wealth, but be warned

now of the misery and suffering with which you will be justly rewarded.

But if you wish to live a life in harmony with nature and with the laws that govern the building of superb manhood and beautiful womanhood, strive for a success that assists in perfecting your every power, in making yourself a magnificent specimen of human life, and then by your own example you can assist in spreading abroad the knowledge necessary to acquire the most valuable of human possessions.

No sensible man would advise that you belittle or lose sight of the value of money as a power in this mercantile age. It is unquestionably a mighty force, but it is a force than can be used for good or evil, and in your endeavor to reach true success you must use this force to your best possible advantage.

It must be used as a stepping-stone. Do not make it your one and only object. Do not raise it over your head, until its weight accumulates and becomes so resistless that it crushes all that is good and noble and true in your character. Put it under your feet. Rise higher and become stronger and broader because of it. In your struggles for wealth, for this power that can be used so forcefully in the present day, remember that it should not be acquired at the expense of human suffering. Every dollar then will be stained with the blood of a human life. Your power to use it will be marred by thoughts of its source.

There are other and easier means of acquiring wealth. This world is ready and willing to buy whatever you may have to sell that is of real true value, be it food for the mind or food or cloth-

ing for the body. If you have something practical, something that is needed by the masses, something which will make them stronger in their work and add to their happiness, you will find ready purchasers. Not at first, perhaps, but if you are intelligent and persistent the opportunities you seek will finally appear. Do not be discouraged at failure. Struggle on day after day, year after year if need be, and the opportunities you seek will be yours ultimately, and in your power to grasp and use these opportunities in the most effective manner lies the secret of ability and the key to success.

But above all, if you desire to be successful, you must have an object in life. You must convince yourself beyond all possible doubt that this object is your life work. Go on with this conviction

growing firmer and stronger day by day, and ultimately you will find the field of your labors. Failure can come only through physical inability, through the need of a physical foundation. If you possess the nervous and muscular power that are essential to go on and on in this great struggle for success there can be no such word as fail. Start your great work with a strong, firm physical foundation. If you do not possess this physical foundation begin to develop it now. Don't try to build a house before you have laid the foundation. If you possess this and start with a determination to accomplish your ends, no matter at what cost, success is as certain to come to you as day is to follow night.

THE END.

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